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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

THE CLERGY AND THE CREEDS OF THE ENGLISH EPISCOPAL CHURCH.

It is painful to think of the degraded condition in which the Clergy of the Church of England are placed, in respect to their religious belief and profession. From the moment they enter on the duties of the Christian ministry,—one of which duties, surely, is an unceasing cultivation of truth and knowledge in sacred things, they are compelled to give their entire assent to the Articles, Creeds, and Liturgical Service of the Establishment. From these, though confessedly the productions of human fallibility, they are not at liberty to depart, in their worship or teaching. Thus, many thousands of men, in every age, who from education, and from subsequent habits of study, ought to be the best qualified of all men to promote the cause of religious reformation, both in doctrine and practice, are prevented from rendering any but a most prescribed and slavish service to this holy cause. The fact is a melancholy one; but it cannot be denied. The Clergy, after they have once become such, are not free, like other serious and intelligent people, to examine into the soundness of any important article of their religious belief. They are deterred from doing so by the fear of one or other of two very disagreeable consequences—either that they may henceforth be obliged to violate their consciencies, by continuing to profess and teach that which they do not believe; or else, that they may be obliged to abandon the only engagements for which they have been educated, to which they have already devoted the best part of their days, and perhaps of their fortunes. These are results greatly to be dreaded, and few have the courage to brave them. The consequence is, that the main body of the Clergy never show themselves, either in society or in their pulpits, in the character of unshackled, industrious students of theological truth. They never appear to consider this as their proper vocation. It is enough for them to be faithful in adhering to the 'Creeds' and 'Articles' to which they have been compelled to subscribe. It is sufficient for them to be diligent in dealing out those straitened expositions of Christian belief, which 'our venerable Establishment,' 'our Apostolic Church,' has long since pronounced to be orthodox. They may have at their command learning, talents, and leisure; they may feel a pious desire to search the depth of the riches of the wisdom and knowledge of God in Jesus Christ; in short, they may have the best possible means and opportunities for instructing themselves and their fellow Christians in the things which pertain unto life and godliness; but they are not at liberty to employ these means, except under certain restrictions, which are neither few nor slight. They cannot materially advance or alter their own views: they must abide by the confessions which they made when they first took holy orders. If any change should unavoidably take place in their convictions, they must not impart their views to the people committed to their spiritual charge. They must pray according to the Liturgy, and teach according to the Thirty nine Articles. What value can be attached to the services of religious instructors so circumstanced, in comparison with that which would belong to the labors of an equal number of men, equally well qualified, whose minds and tongues were left unfettered? Who ever thinks of asking a Clergyman (especially an unbeneficed one) for his candid opinion on any of the great and difficult topics of religious belief? Why not look at once into the Articles, or the Book of Common Prayer? What should be his opinion—what *must* be his opinion—but that which is there prescribed for him? Is it not folly, then, or an insult, to interrogate such a person on any point of faith? You may converse with other pious and intelligent people on these matters, and expect to gain improvement from a frank communication of their thoughts; but, strange as it may seem the Clergy, the educated, professed ministers of religion, are the only people with whom you cannot converse on these subjects with entire satisfaction—from whom you cannot expect a frank and full communication of their thoughts. Their opinions were settled for them, by their clerical predecessors, centuries before they were born. And, strange again, they all think alike; all,—the wisest and the simplest—the strong in intellect and the weak, the studious and the wordly-minded—they that live in their libraries and they that follow the hounds, all have one set of opinions, and one way of expounding them. Prodigious! what a wonderful thing is the unity of the Church! Does any reflecting person believe that all this *can be* honest, sincere, perfect uniformity of conviction? Does charity really require us to believe, will common sense allow us to believe, that the minds of the Clergy are so differently constituted from the minds of any equal number of thinking persons to be met with in the world?

It is impossible not to feel the greatest sympathy for the many hundreds of virtuous and enlightened men, in every generation, who are subjected to this spiritual thraldom. What a miserable experience is theirs! A young man of talents and acquirements, animated with the best dispositions, resolves to devote himself to the Christian ministry in the Established Church. He is made, at the very commencement, as a necessary qualification for his sacred office to declare that he believes, and that he will abide by, a numerous series of doctrines, laid down in certain Creeds and Articles. To this, perhaps, he sees no objection at the time; but subsequent inquiry and reflection convince him that many of these doctrines are false and hurtful. What is to be done? He cannot avow his change of opinion—he cannot act upon the improvement of his views in the discharge of his sacred functions, without being prepared to encounter great inconveniences, losses, and sufferings. Here and there one has the fortitude to publish his sentiments, and endure the necessary consequences; but many more, as might be expected from human nature, stifle their convictions, maintain a prudent silence, and keep their benefices. And who are the sufferers from this 'quenching of the spirit' in the minds of so many men professedly devoted to the service of truth and piety? Not themselves only, but the Church to which they belong—the flocks to which they minister—the nation by whom they are supported, the Christian community at large. All disinterested friends of truth and reformation must lament that such things should be. This enlightened Christian country has a right to complain, that it should thus be deprived of the full benefits which might be expected from the labors of a large body of unshackled religious instructors. The Clergy themselves, if they were properly sensible of their situation, would surely be the first to raise a unanimous cry for their deliverance.—*Gospel Advocate.*

GOOD SUGGESTIONS TOUCHING THE CHOICE OR THE CHANGE OF RELIGIOUS OPINIONS.

I suppose we may allow that many decisions (I say not in connection with any one party, for I stand not now on the truth of a sect, but the truth of a soul) on the weighty subject of religious profession are the result, not of compelled or convinced understanding and affections, but of an easy, negligent, indifferent sliding into whatever party in the world it seems most comfortable, according to the situation of the person, to be in. One sect may lament, and another may rejoice, but there are angels of truth and honor above, that weep or joy at the sight on far different grounds. The man who makes his selection or his change on a subject so high and pure, on grounds so low and impure, has not ceased to be the respectable member of one community, and become the respectable member of another. He has ceased to be respectable at all. He has not changed his views, but lost his principle, and hence the real ground of lamentation, whatever party he may have joined, over that fallen spirit. That outward change is indicative of an inward change, and that change perhaps not of the kind that seemeth. It is not that from a chapel-goer he has become a church-goer, or the reverse, from an orthodox person a Unitarian, or the reverse, but that, go where he will, the companion he once took with him he takes with him no more; the ground on which he once stood, he stands on no more. He has lost, not his orthodoxy nor his heresy, but something greater, something from which all these derive their value,—he has lost his principle. He may think he has only made a speculative change; he has made a moral change; he has allowed himself to be acted upon by unworthy motives in one respect, and he has given them henceforth a right of passage through his heart. The world, or his world, did one thing in religious matters, and he did it; the world, or his world, do other things in temporal matters, and so may he. He did as others did, and because others did, in one and a very sacred and serious part of his conduct, and why should he not in another, certainly not more serious or more sacred? His laxness of principle in one particular, though he sees it not, runs through him. He is hen eforth a weaker man in every respect to persevere in a labor for the right, a weaker man in every respect to resist the wrong. His reason has received a drug, which did not put it asleep for the single hour that was intended, but has dimmed its gaze forever, and in whatsoever direction turned. His conscience has received a blow, that has not stunned it for a time, but deadened it for aye.

We cannot say that a man, who from being an honest Unitarian has become an honest Trinitarian, or from an honest Trinitarian has become an honest Unitarian, is for that change in any respect a worse man. But either of these changes, when arising in no steady, devoted, God-fearing, truth-loving principle, but from caprice or worldly-mindedness, must be accompanied by absolute moral deterioration. If we have seen the orthodox by profession, attracted by the novelty, the boldness, the freedom of the Unitarian system, adopt it without those accompanying restraints and devotional influences which ought to go hand in hand with these others, gliding into it with levity, without due consideration, from association, interest or mere desire of change, I fear no good, but perhaps even evil has ensued. The old moorings, if he ever had any, of his moral nature have been unloosed, and in the eye of God, and in the eye of moral and universal truth, I believe that man stood better as an upright man, holding indeed some theological errors, but holding them in seriousness and honesty, than as a loose and careless professor of something nearer speculative truth, from around which he had stripped all its moral drapery.

And if we have seen the Unitarian, at one time firm and happy in his faith, feeling its moral beauty and its moral control, feeling support and encouragement, not liberty and indifference, from its revelations of that God of love and mercy it delighteth to portray, afterwards touched by influences and arguments of more material mould, breathed on by the world's breath, raising by slow degrees within the shrine of his heart an idol God, where should have been, and once was, the temple of the Holy Spirit, and slipping, gliding away by slow degrees, not like an upright man, compelled by the grave and solemn voices of an irresistible conviction, but slipping by the undermining influence of the world into a form of faith, which after all did not satisfy his wants, nor command his respect, nor fill his affections, which gave him not the moral and intellectual support his more vigorously trained understanding had led him to require; though in such a case we may bewail a wanderer lost, and the fold left with one guardian less, exposed to the attack from without, there is a call for infinitely greater sorrow in the sapping of the whole moral principle, which has at the same time begun its work; in the less acute sympathies with the generous and the great, the more timid, nerveless caution, the less strict code of social integrity and individual purity; and we must lose sight of the outward falling away from a sect of more true and genuine theological thinkers, in the far more lamentable falling away, which also appeared to be following, from that greater and holier sect, the only sect recognized by the magnanimous and wide-hearted upon earth, the only sect recognized in heaven, the sect of good and upright men.

When a man selects his religious faith and worship from a clear, imperative and long-poised conviction from within, a conviction to which he can appeal in the awful day of judgment, when the secrets of all hearts shall be disclosed, then all men should rise up to receive him with honor and affection, as one who has done his duty; the same whether he has joined, or whether he has gone away from, our peculiar division of the vineyard upon earth. But if his decision has been based on anything less than this, if it has been from mixed or impure motives, if from his lips escape, or in his heart are cherished, the betraying thoughts that speak of the world, and man, and custom, and convenience, then is there a moral wreck preparing on the high waters of life's sea, the hands and the influences that might have once administered succor are no longer within reach, and the signals of its distress are never heard. The heart covers its own bitterness, and there is no one by to probe it.—*Wicksteed.*

DO UNITARIANS EXPECT TO MERIT SALVATION?

On scarce any subject probably have our opinions been more misunderstood than upon this. Of this fact the following instance may offer an illustration. Some years since, I read in a Trinitarian periodical, a review of the memoirs of an eminent christian, then recently deceased. The following sentiment was quoted, with apparent approbation. 'He often,' said the biographer, 'expressed his surprise at the presumption of Unitarians, who expect to merit eternal happiness by their own good works.' Such was the idea entertained of our belief by the distinguished man who was the subject of the memoir, and obviously held also by his biographer, and by the author of the review. But is this indeed a fair representation of our opinions? Do we expect, weak and shortlived creatures as we are, to merit the happiness of eternity by the imperfect service of a few years here on earth? Far from it. We know, that properly speaking, we could merit nothing, even were our lives pure from all sin. We should still but render back to our heavenly Father something of that which he had given to us. We should have no more claim, in the way of positive right, to anything further from him, than the debtor has to be rewarded by his creditor, for paying what he justly owed. But even this we know that we are far from doing. We fall short of our duty in instances without number. And do we expect by this imperfect service of our short mortal life, to earn as a fair equivalent the everlasting blessedness of heaven? We disclaim the arrogant idea. We cannot even look for such blessings to the mercy of our God; for it is the office of mercy to pardon, not to confer bounty. It is to his infinite goodness that we look, to that goodness from which we derive our being and all that we enjoy, and on the conditions which he has set before us in the gospel. Those conditions are, repentance, humility, and earnest endeavors after obedience;—faith, according to our means of knowledge, not that which finds its only sphere in the technicalities of a creed, but that which works by love, and purifies the heart.—*S. G. Bulfinch.*

THE BEAUTY OF OUR SAVIOR'S CHARACTER.

The subjoined paragraphs are taken from an interesting 'Letter,' addressed, not long ago, to 'the Unitarian Society of Cincinnati,' by Rev. William H. Channing, formerly their Pastor.

It is exceedingly difficult, without the use of vague and superlative terms, to describe what we distinctly feel, when studying the life of Jesus, in relation to the beauty of his character—it is so fresh, so peculiar, so faultless. His least word and act is instinct with a delicate spirituality, as if by some deeper, finer sense he perceived, as present realities, what even the best of men have known only through a veil, and darkly. To him the unseen world of life seems visibly open. He has, if we may use the expression, a consciousness of God, quite transcending that devoutness which we call piety. Jesus is, while on earth, in the bosom of the Father. His spirit is not visited transiently by rays of this divine light, but he walks in the noontide brightness of God's abiding love.

Again, when we consider the profound wisdom and strength, which seemed to be the natural effect of this steady vision of God, how wonderful they are. What a depth in that full river of duty, which rolled so unbroken through his whole career! No turmoil, no restlessness, no afterthought, no precipitancy, no unsteady purposes, no hesitating choice. But every word, every deed, so complete, sufficing, and in perfect harmony with time and place, that by a common recognition of their significance and eloquence, the human race has received them as perennial maxims and symbols. The act and words of Jesus have the restlessness, the inevitableness of a law of nature.

And then his peace! We speak of Jesus as a man of sorrows. But his griefs are wholly for others. You feel, as you gaze on him, that not one string of feeling is broken or untuned; no chagrins, no shames, no hidden mortifications, no inward strife, no fear! A serene calm, as of an atmosphere without a cloud, enfolds him; a quiet joy exhaustlessly wells up, brims over, and flows around in the most expansive love, that has ever freshened earth.

It is indeed chiefly in the contemplation of his love, that we are subdued in grateful amazement. At last, here is a man, who, in his very inmost heart loves all men as brethren. In this son of a Jewish peasant is a sympathy to which all souls are open, all hearts known. There is no absorption of mind here in his own thoughts and feelings; no lofty indifference to the trifling interests of common humanity; no coldly critical observation of character; no contempt. But a full heart makes the present moment, the present person, sacred with peculiar interest. What fulness of allusion in his slightest word. How he seems to comprehend and touch the very centre of all events. He sees so distinctly, through the men he moves among, that their thoughts come clearer from his lips than from their own. The plainest incident leaves its trace in his all-encircling sensibility. You read in the effects on those around him, the mighty sweetness of his glance and smile, until you cease to wonder that the child should spring to his bosom, and the leper, whom all men scouted, should take him by the hand. Yes! Jesus was filled with love; one with Him whose essence is love; till from the beam of his eye, the gesture of his hand, the wave of his garment, there went forth a benignant power to bless.

And the chief wonder in this surpassing lovelines is its spontaneous freedom. There seems to be scarcely so much of what we call self-government, as of an utter absence of a self to be governed—so pervaded does he seem to be by an unlimited irresistible, and simple moral life. In Jesus we see no struggle, no effort. What he does and says could not but be done and said; and nothing else would so well befit the moment. Unpremediating as a child, he has a composed presence of mind, that puts to shame the craftiest worlding. No danger, no exigency, no surprise for an instant betrays him. Before an instinctive sagacity, which no films shrouds, the truth stands bare. This impulsive, vigorous, healthy spontaneity of virtue is the crowning glory of Jesus, and his commanding charm.

Now what is the conviction irresistibly impressed upon us by the sight of this matchless man? How shall we account for his sustained elevation? How explain his sinlessness, his unchangeableness, his easy, unstrained consistency, his freedom from remorse, or from need of repentance? Is there not something *divine* in this perfected beauty of virtue! There is but one adequate answer—it is the one made by his followers; 'The Spirit was given to him without measure;' 'He was filled with the fulness of God.' And when our best powers—heart, intellect, and conscience—unitedly concentrate in admiration of his singular excellence, we are not surprised at, but are prepared for, his own declaration, 'I am in the Father and the Father in me;' 'He that hath seen me hath seen the Father;' 'I and the Father are one.' We need not wonder that men have worshipped Jesus as God. However much we may differ from Trinitarian philosophy, there has been a profound meaning in the orthodox faith, that, in a sublime and mysterious way, God incarnated himself in Christ.

MRS. BARBAULD AND DR. PRIESTLY.

It is instructive to compare the corresponding parts of such different characters as Mrs. Barbauld's and Dr. Priestley's; and in the essay on devotional taste by the former, contrasted with the strictures on it by the latter, we have a picture of the piety of the exclusively poetical, placed side by side with that of the exclusively philosophical. Every religious mind feels its religion to be the lofuest object of its regard, to lie at the very summit of its powers; and in the effort to reach the infinite and eternal, in yearning to shadow forth the idea of unlimited perfection, naturally seeks for its faith an alliance with all that appears most interesting and glorious. Mrs. Barbauld's passion was for the beautiful and the sublime; and to her, devotion was poetry, akin to the aspirations of genius: Dr. Priestley knew nothing so noble as truth; and to him devotion was philosophy gazing calmly at the only object above itself. Mrs. Barbauld saw in all creeds some elements of adoration for the heart, and dreaded lest controversy should brush off the emotions they awakened; Dr. Priestley saw in all creeds much error, and hoped that controversy would render them more quickening, by making them more pure. Mrs. Barbauld understood the natural language of art, felt the deep expressiveness of whatever is beautiful in form and sound, and would have given to piety the majesty of architecture; and the voice of music; Dr. Priestley thought that the eye and the ear with their physical gratifications, were only in the way in the work of realizing great general truth, and would have worshipped with the simplicity of a spirit in space. Mrs. Barbauld reverenced human affections, even in their illusions and extravagances; she saw in them the passion for excellence, and the propensity to believe in its reality she had probably observed the important fact, (so conspicuous in Doddridge,) that the tempers which are most devotional are uniformly the most tender in their human relations; she could discover no specific difference between the emotions yielded to ideal excellence on earth, and invisible perfection in heaven; and she dared to find an analogy between piety and love; Dr. Priestley, little given to Platonisms of fancy, holding that all feeling should be proportioned to the real qualities of its object, and forgetting that it cannot overpass the gulf between the created and the Creator, and expand itself to literal infinitude, condemned the expression as false and profane. Perhaps each was right, except in condemning the notions of the other.

Happily, religion has its affinities with the whole soul, and there is no faculty incapable of worship. One mind is affected by conceptions of immeasurable space and time, another by ideas of life and change; one prefers the blank, great truth, another the single and moving instance; one to go forth and seek the object of its adoration in fields beyond the solar light, another to bring his image home, and feel him in the closet or in the mind: one, when standing before the invisible, may love to look into the deep back-ground of infinity which lies behind created things; another, to gaze on the beautiful forms of reality, sketched on its dark surface, and take them as types of what lies in the depth. Why limit the modes of devotional conception? Why say to any emotions or any thoughts, 'You shall not worship,' to any desires, 'You shall not pray?' There can be no proprieties here. Prayer is no more than the utterance, the irrepressible utterance, of the affections which most adorn and dignify human nature; it is the souls act in lying itself consciously open at the feet of God; it is the gush of tenderness with which the spirit pours forth its burning emotions of veneration and love; it is the joy, or the agony, or the shame of placing the mind as it is, in contact with the great parent mind, that its sins may become clearer, its wants more craving, that its life may be quickened, and its sympathies refreshed. This is the end, this is the temper of piety; every thing else is but its instrument; and that mode of thought and expression which is truest to each individual mind, must be that mind's best vehicle of devotion.

TRUE LIBERALITY AND TRUE STRICTNESS GO TOGETHER.

A liberal man discriminates. He sees fewer opinions to be essential to character, than another. He sees goodness under every form of religion. He is not bound by any system of technical and scholastic theology. You know, perfectly well, what is meant by a liberal physician, a liberal jurist, a liberal merchant, or artist, or artisan. He sees into the principles of things, and is not blindly attached to one mode of practice, to one set of technical forms, or to one way of proceeding in the business of life. So it is with the liberal christian. He will take a wide range in his views. He will think of religion, as he thinks of other subjects. He will discriminate the principles from the forms of things. He will no more require a man to be religious after one particular and set fashion, than he will require a man to be honest, or industrious, or intelligent after one particular and set fashion. He will provide, in his system of religion, for the liberal expansion of all the principles and powers of human nature. He will not strive to eradicate the native affections, but to cultivate them. He will speak in its accordant tone to every feeling, to fear and hope, to joy and sorrow. He will instruct, he will warm, he will encourage, he will sooth. He will feel that man was made to be a noble creature, and he will strive to build up in him the noble proportions of a glorious and lovely character. I am speaking now of no party nor sect. I have known liberal men of all parties. I have known illiberal men of all parties.

And now I ask, must such a man be less strict in conscience for his liberality? If he must, I ask, why? His liberality relates chiefly to opinions, and modes of religious impressions; his consceince relates to duties. But if you say, he is more liberal in his view of *duties*, that he does not account all those things to be duties, which you do; still I answer, he may be just as strict about those things that he does account to be duties. Let us particularize. You say he is more liberal in his ideas of what are to be considered as proper recreations; he does things that you would not do; he goes where you would not go. But does it follow that his concience is any less strict about these pleasures which he does hold to be wrong? Does he any less than another man, condemn gambling, intemperance, and sensuality in all their forms? I appeal to facts. Is it in the liberal communities of this, or any other country, that profaneness, debauchery, gaming, most prevail?

But let us take our objector himself to task. Here is a man, who coademns things you approve. He says that you must not be amused with a show, or with wit. He says that you must not laugh—that you must not drink your neighbor's health, or that you must not eat flesh on Friday. Do you allow that this man has a stricter conscience than you? By no means; you say that his conscience relates to different things—to things that, in your view, are innocent. Very true; and out of thine own mouth thou art answered.

But I am not content with answer. I go farther, and maintain, that the liberal man is more likely to be truly and rationally strict. He thinks more and more freely. He takes a wider view of the relations of things and persons. He is strict in many cases, where another man is not strict; and cases far more important, too, than avoiding an amusement, or attending meetings. He is more likely to be strict in a meek and charitable judgment of the piety and virtue of his neighbor. He is more likely, also, from his liberality, to be strict in the duty of being agreeable, and kind to those around him, and in the endeavor to promote their happiness; to be strict in the delicate relations of private and domestic life. He is more likely to be strict in the virtues of modesty and self-distrust, of gentleness and forbearance. And for this reason: *in proportion as any man lays too much stress on unessential things, does he take it off from things that are essential.* If a man makes too much of doctrines, in just that proportion will he make too little of virtues. If he thinks, more than he ought, that his salvation depends on going to meetings, he will think less than he ought of his temper and behavior at home. If he makes too much merit of abstaining from an amusement he will make too little merit of abstaining from harsh reflections on those who avail themselves of it. What does the history of all religion more clearly show, than this? It was when our Puritan fathers could not endure that any man should have long hair, that their consciences was clear for perceeuting the Quakers. It is where the ritual of the Romish Church is carried to the greatest length, and observed in every iota, that the virtues of private life are brought into the most serious doubt and danger.

In fine, true liberality and true strictness are things that naturally go together. And so do true spirituality and a true reverance for religious institutions. And the same connexion holds between a pure religious freedom, and the most solemn obligation. No one is so much bound, no one ought to be so strict, no one owes so much gratitude and reverance to the means of religion, as the free, spiritual, liberal man. No one, I repeat, is so likely to feel all this.—*Dewey*

UNITARIANISM OF ST. PETER'S EPISTLES.

As these Epistles are chiefly practical it cannot be expected that they will be found to contain much which bears directly on the point of the present discussion. So far, however, as they afford any testimony as to the Divine nature, it is decidedly in favor of our position, that Peter's views of it were Unitarian. Is it objected that he says of Christ, 'to him be glory both now and forever?' (2 Peter iii. 18.) Be it remembered that this is the only instance of ascription of glory, or praise to Jesus, in Peter's writings. And to what does it amount? It is not said to have been the *highest* glory, such as we are required to ascribe to the Father of all; and what Unitarian would refuse to give that praise to Christ which belongs to him in his subordinate capacity of a divinely constituted Mediator and Savior? Is stress laid on the circumstance that Peter sometimes applies the term, *Lord*, to Christ? It is enough to remark, in reply, that he quotes Sarah as calling Abraham, Lord, 1 Peter iii. 6; and that nothing is more common in the scriptures, than to designate other beings than the Deity by the same title of respect. Is it asked if the epistles of Peter do not contain some other support of Trinitarianism than what we have now referred to? We answer confidently, not the least. On the contrary, we find scattered on their pages such expressions as the following, which go to disprove that doctrine. 'Blessed be the *God and Father of our Lord Jesus Christ*, who according to his abundant mercy hath begotten us again unto a lively hope *by* the resurrection of Jesus Christ from the dead.' 1 Peter i. 3. 'If ye call on the FATHER,' &c. v. 17, not on Jesus Christ; which agrees with the words of our Savior himself: 'In that day ye shall ask *me* nothing,' &c. 'Who *by* him [Christ] do believe in God, that *raised* him from the dead, and *gave* him glory; that your faith and hope might be in God.' v. 21. [Christ] 'a living stone, disallowed indeed of men, but *chosen* of God.' ii. 4. 'Spiritual sacrifices, acceptable to God *by* Jesus Christ.' v. 5. 'For Christ hath *suffered* . . . . . that he might bring us to God.' iii. 18. 'Who is gone into heaven, and is on the *right hand* of God.' v. 22. 'That God in all things may be glorified *through* Jesus Christ; to whom [God] be praise and dominion forever and ever.' iv. 11. 'The God of *all* grace, who hath called us unto his eternal glory *by* Jesus Christ, make you perfect. To HIM [God] be glory and dominion forever and ever. v. 10. 'He (Christ) *received* from GOD THE FATHER honor and glory, when there came such a voice from the excellent glory, 'this is *my beloved Son* in whom *I am well pleased.*' 2. Pet. i. 17.

These are all the words and phrases, we believe, that can be found in the epistles of Peter, from which anything can be inferred as to his opinions concerning the great question at issue between us and Trinitarians. Few, however, as they are, they afford abundant evidence to convince us that he was a Unitarian writer. It is remarkable how he uniformly distinguishes between Christ and God. The language he uses, when speaking of Jehovah, is strikingly different from that which he employs in reference to our Savior. The former he calls 'Lord God,' 'Faithful Creator,' and the like; but never the latter. He says, 'God the Father,' but in no instance, God the Son. He speaks of the 'will of God, as supreme; of 'a good conscience towards God,' &c.; but refrains from such expressions respecting Christ. In a word, he seems, almost without exception, when making mention of our Savior, to use language with that sort of caution, which we might imagine an intelligent and thorough Unitarian would employ, who was apprehensive that his writings were sometime to be searched for Trinitarian proof-texts. We conclude with a single remark. Let it be supposed that the apostle Peter had said, even in a single instance, (what he has never done either expressly or impliedly,) that our Savior was a *partaker of a* DIVINE NATURE, which he actually has affirmed of Christians in his second epistle, (1 Peter i. 4,) with what triumph would it not be now seized on by Trinitarians as an argument for the supreme divinity of Jesus Christ incomparably stronger than what can be found for the support of that doctrine in all the productions that remain to us of this, or of any other writer of the New Testameat.

OUR VIEWS OF THE LAW OF RETRIBUTION.

The following are the views we cherish of the great law of retribution. We think them scriptural and rational; and we believe they afford the strongest dissuasives from sin, and the most powerful inducements to holiness. While we reject every thing like the doctrine of arbitrary, vindictive dispensations of reward and punishment, under the divine government, we hold that there is a connexion between vice and misery, and between virtue and happiness, as natural and indissoluble as that which belongs to any class of causes and effects. In other words, the bad man does or will suffer, in proportion to his badness, and the good man does or will enjoy, in proportion to his goodness, as certainly and as accordantly with the established principles of Nature and Providence, as a living seed, put into the warm, moist earth, does or will vegetate. Nor is this law, as we believe, restricted in its operation exclusively either to the present or the future world. It belongs to both. The dissolution of the body may modify some of its results, but will not essentially alter the character of them. We hold that this life and the next is one continuous state of existence, so that all which is strictly ourself here, will be ourself there. Death we regard only, as it were, a sort of dark passage was from the one to the other, through which the soul is but a moment in going, carrying with it all its habits of thought and feeling; all, its capacities, tastes, and preferences; all, in a word, of virtue and heaven, or of vice and hell, it commenced in this introductory state of its being. What views can be more just, or more influential than these? Do we act consistently with them, brethren? Then, why is it that we deem any thing of so much value as intelligence and holiness? It is certainly time that we awake to a better sense of our duty and our interest. What! is it a fact, supported alike by reason and revelation, and have we not the least doubt of it, that misery is bound to vice, and happiness to virtue, by ties that neither time nor death will sever; that there is a law of righteous retribution whose operation nothing can long counteract; that as we sow we shall certainly, sooner or later, reap; that we must enter on the future life with the same intellectual and moral qualities with which we leave the present; and that our condition there will correspond at any given period, with the character we possess at that period; is all this true, and do we believe it? What manner of persons then, ought we to be? What purity, what intelligence, what holiness, what efforts for every virtue and every grace that can ennoble and adorn our nature, should not distinguish us?'

RELIGIOUS EXPERIENCE.

When does a man experience religion, and what are religious experiences?—A man experiences religion when he makes religious principle the governing motive of action;—when he makes the will of God the habitual rule of life. To experience religion is to believe in the great truths which we have noticed as common to every pious mind; to enjoy the satisfactions which religious light and knowledge impart, and to improve under the influence of religious instruction and Christian means and opportunities. The best evidence and test of our religious characters, the surest proofs that we do not deceive ourselves, that we really have true religion, are to be found in our habits of thought and action. If these be in consistency with the divine commands, if the feelings of our hearts, the operations of our minds and the conduct of life be regulated and controlled by the will of God, we may and ought to believe that we are religious. It is the best evidence, the only evidence that can be depended upon. We know indeed that the expression, religious experience, is used by many in a more narrow and limited sense; that it is used to express a peculiar concern of mind, a particular state of excited feelings. But these are merely human, sectarian views. We see nothing of this in the representations which the scriptures have given of religion; nor in the lives of those whose virtue and piety are recorded there for our imitation. When we speak of religious experiences and of the evidence of possessing true religion, we speak of them as they are explained and illustrated in the Bible. We speak of them as they existed in the patriarchs and prophets, in our divine master and his disciples. We would experience and exhibit religion, as Abraham, and Isaac, and Jacob, and Daniel, experienced and exhibited it; as Matthew, and John, and James, and Peter, experienced and exhibited it; as our heavenly master and his apostles would have us experience and exhibit it; by a pure and devout heart; by an holy and upright life; by an habitual sense of the divine presence, and by an habitual regard to the divine will.

This is religious experience. This is experimental religion, in the scriptural meaning of the word. This is the best evidence we can give to God, to man, to our own hearts, that we have religion, that we have true religion; that we have experienced true religion.

ONE WAY OF INFLUENCING PUBLIC OPINION—THE PRESS.

Let that engine by which public opinion is so much influenced, the press, be an object of our solicitude. Can we use our own pen in aid of its power? Let us not shrink from the task of doing it. With us the press is free, and God be thanked for it. But its freedom, like every other good thing, is often abused. How are its abuses to be corrected? By laws of restriction? No. Let the press toil on with all its activity and might. Put not on it a single shackle. But make it the instrument of curing its own abuses. Let it give forth the remedy for the poison it spreads. Let it toil on. Fear not the result. Let truth have a fair chance, and it will prevail. Do any say, we cannot write? Let us read, then. There are those who can write, nay, who will write, and powerfully, if the public will but read. What, therefore, is to be done? This: Are these papers, pamphlets, books, fraught with truth, and the maxims of enlightened freedom, generous charity, and exalted virtue? let us subscribe for them; let us read them; let us recommend them. Let no one neglect them on the ground that he can do without them himself. We should remember that the press cannot work without support, that talented men will not write without encouragement. Be it, my brother, that you do not need certain publications; there is another point to be ascertained before a generous man will refuse them his aid. Can the community do without them? Are they efficient in correcting public opinion? Are they adapted to diminish the influence of those who have hearts to conceive and hands to execute treason against christian liberty, morals, charity and peace? If they are, then, as men, as patriots, we are bound to do what according to our means we can to support and encourage them. In such a case let us not waver between right and wrong. Let us not offer up the convictions of duty on the altar of avarice, convenience, or popularity.

THE SIMPLE TRUTHS OF THE GOSPEL—OBSCURE DOCTRINES OF THEOLOGY.

We have not only to show men that obscure, mystical systems of doctrine do not belong to the Gospel, that all which our Savior taught is simple and intelligible; but there is a further task to be accomplished, namely, to convince those whom we address that these simple truths are of the highest importance, of all absorbing interest. This is a difficult task. For one of the worst effects that obscure doctrines of theology exert upon the mind, is, that it is incapacitated in a degree, at least, to comprehend, to appreciate, and to cherish with ardor and satisfaction, plain, simple truth. Plain truths and simple ideas appear tame and without worth, to such a

mind. They are acknowledged indeed, because if they were openly given up, Christianity and all religion must be given up with them. But they do not awaken and interest; they do not stir the energies of the spiritual man; they are not, as they seem calculated to be, powerful motives of action; they do not 'work in the soul both to will and to do.' The persons with whom we reason will say to us that we have destroyed the essence of religion. It is a mere system of morality we are offering them; and it may really appear so to them. It may seem to their minds that the substance of religion is gone. For the mind that has been used to mysterious dogmas is perverted; the truth does not produce the effect of truth upon it. It is in the same condition as the eyes of those men who have worked in mines a greater part of their lives by the light of lamps; if they are brought into the open air, they are at first not able to see. But one might as well in this case reason from such a fact against the brilliancy and potency and beneficial influence of the sun's light, as object to simple and intelligible truths in religion, that they do not contain the essence and substance of Christianity. The fault must be in the *mind*, which does not fully comprehend and value them. With such persons as are educated from the beginning in simple, unconfused notions of Christianity, there is not the difficulty we have mentioned. They value, as beyond all price, the few plain truths disclosed to them in the Gospel. They feel that around these truths all their hopes and joys cluster, and they draw from them a peace, both in prosperity and adversity, which the world never gives, and can never take away.—*Unitarian Advocate.*

CHRISTIAN REGISTER.

BOSTON, AUGUST 27, 1842.

THE BAD EFFECT OF CREEDS ON THE INDOLENT AND WEAK-MINDED.

The subjoined passage occurs in an able Essay on 'Toleration, Human Creeds,' &c., which appeared some time ago in the 'Evangelical Reformer,' a Periodical devoted to the interests of a new sect in England, called 'Christians,' who are strenuous advocates for religious freedom and Christian charity. The extract, short as it is, deserves to be pondered, some hours, by creed-bound communities. A great deal has been written to show how unfavorably ecclesiastical formularies of faith act on strong and active minds; but we do not know where we have before seen an article so well suited to explain the manner in which the absence of all human creeds would prove advantageous to the indolent and weak minded—a class which constitutes the majority of a great many churches, in this, as well as in other lands.

'That creeds should increase diversity of opinion, and that the rejection of creeds should promote uniformity, may seem a mystery to some, but to me it seems quite natural. Where there is a creed, the *indolent*, the *weak-minded*, and the *interested*, will always keep within its bounds; but the active, the strong-minded, and the honest, will outstrip all human creeds, however they may be formed, and, committing their reputation and their all to God, will dare to explore the whole immensity of truth. The difference, therefore, will be as wide as is the vast and immeasurable interval between the farthest flights and the loftiest soarings of an angelic mind and the narrow limits in which the weak and reptile spirit is shut up.

If there had been no creed, the case would have been very different. The minds of the honest and the bold, inspired by their ardent love of truth, and supported by the spirit of God, would still have attempted their illimitable flights, and explored fresh worlds of light; and the feebler-minded, the indolent, and the interested, having no creed to cling to, would have suffered themselves to be drawn along by their abler brethren; and those very dispositions which made them cling to the creed when there was one, would make them choose for their standard the opinions of the more intelligent of their brethren, if the creed was taken away; and this would cause a happy uniformity. Where there is a creed, the little-minded, the selfish, and the idle, are the rulers; where there is *none*, the power falls into the hands of those who are the wisest and the best. Where there is a creed, the indolent and the tardy pull back the active and the strong; where there is *none*, the active and the strong bring forward the indolent and slow. Where there is a creed, the weak and the ill-disposed harass the wise and the good; where there is *none*, the wise and the good are free, and are able to improve the rest. Where there is a creed, the ignorant and the faulty will labour to make those who are wiser and better like themselves, and a creed will give them mighty influence: where there is *none*, the wise and the godly will flourish pleasantly, and the less generous spirits will emulate their virtues. A creed, therefore, restrains nothing but the heaven-inspired efforts of the noblest minds; it strengthens and establishes nothing but intolerance, and ignorance, and error. All that is true and plain and good, is established sufficiently by its own character, and by the power of God; nothing requires establishing by human forms, but that which would be better thrown down.'

For the Register and Observer.

A SHORT SERMON, BY A LAYMAN.

'Lo here is Christ, or there.'

It was the prediction of our divine Teacher, that false prophets and false Christs would arise after his departure from the world; that persons would appear from time to time, pretending to be sent from God for the instruction and guidance of mankind—but that their claims would be unfounded, and their assumed authority as heavenly messengers, unworthy of obedience and respect. The prediction has been verified in almost every age since the crucifixion of our Lord. Within a few years, after his ascension, individuals appeared in Judea, who pretended to be prophets and messengers of the Most High. But all who followed them or believed in them, were sadly deceived. They were deluded by their vain prognostics, and suffered severely for their folly in listening to such impostors. Our Lord had imparted all proper instructions to his disciples, and taught them the gracious doctrines which God had given him to reveal; and these he commanded his Apostles to communicate to others for their direction and consolation. They were to be taught to all the world. And before the lives of his first disciples were closed, they preached his Gospel in all nations, and took care to commit the essential and important truths and precepts of his religion to writing, in various ways, for the instruction and guidance of future generations. The doctrines and labors and sufferings of the Apostles are mainly recorded in the book of Acts, as the words and life of Jesus are preserved in four different books, called the Gospels. And the doctrines of Christ are particularly explained and illustrated in the Epistles of the inspired teachers, who had been with our Lord, or were supernaturally instructed, as Paul was. But prophecy has ceased, revelations have ceased, since the Apostolic age. Their histories and writings are our guide; the source and standard of our faith as Christians. To whom then, shall we go, but to the doctrines and teachings of Jesus?

Many appeared before the destruction of Jerusalem, claiming to be the Messiah, or prophets. Mahomet laid claim to inspiration in the seventh century of our era Several individuals among the Jews have pretended to be the Messiah, at different periods. The Mormons, and the Millerites say they have divine knowledge imparted to them. And the transcendentalists put in their claim to a similar extraordinary wisdom and inward light. They say, 'lo, Christ is here;' pointing to their own breasts. 'We need no inspired teacher no supernatural instructions.' They have Christ within. Their own perceptions, consciousness, imaginations, surmises—these are inspiration; or the immediate fruits of inspiration. They do not need a written Gospel; or a record of the sayings, doctrines and teachings of Christ; for they have a Christ, *the* Christ, each one in his own bosom. His own spirit is a sufficient and full and infallible guide. They pay no deference to Christ's authority or commands, except the spirit teaches them it is true. By searching his word, they may mistake, and others may mistake in asserting what are the doctrines of Christ. The record is false, or fabulous, or defective, or obscure; but the Christ within, which they have recently discovered they possess, is explicit, and clear, and the only sure guide. Lo here is Christ, within us; we may well disregard, or withhold our faith and reverence from the recorded doctrines of Jesus. We are as much inspired as Paul, or Jesus was. We have the same divine and infallible principle within, to teach and illumine and direct us, as they had. Are not all such pretenders false prophets, and false Christs? and do they not deceive and lead astray even the elect—the well-disposed and the good, in some cases? or are ALL their followers persons of vain imaginations, whose foolish hearts are darkened?' Do they prefer falsehood to truth, so that as a just judgment upon them, 'they are suffered to be deluded, and to believe in a falsehood; and thus though always learning never come to the knowledge of the truth. 'St. Paul said, 'he received the Gospel, neither of man, nor was taught it but by revelation of Jesus Christ.' 'And I certify to you, brethren, that the Gospel which I preach is not after man. And I marvel, that ye are so soon removed from him who called you into the grace, or doctrine of Christ, to another Gospel. But there is no other; but there are some who trouble you, and would pervert the Gospel of Christ. But though we, or an *angel from heaven* preach to you any other Gospel than that I have preached to you, let him be accursed. 'As I have said before, so I say again, if any man preach any other Gospel to you than that received, let him be *repudiated*. He who does not admit the peculiar and supernatural inspiration of Christ, for the special purpose of enabling him to reveal divine truths for the reformation and salvation of men, is not entitled to the name of a Christian—not more than Rousseau or Voltaire, or Lord Herbert, Bollingbroke, or Thomas Paine. Especially can no one be justly called a Christian teacher, who asserts that the declarations of Christ, alone considered, are of no more authority than the teachings of any man of common sense and a good intellect; and who places the opinions of the latter on a level with those of the former.

LUKE XIV. 26.

Messrs. Editors,—If you, or some of your correspondents, will give a plain and just exposition of the following words, it will confer a favor on a

SEEKER AFTER TRUTH.

'If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.' Luke, xiv. 26.

We cheerfully comply with our correspondent's request. The difficulty is only apparent. It vanishes the moment we consider the Jewish mode of expressing the idea of *preference*. Let us take an example or two of this mode. Matth. ix. 13, 'I will have mercy and not sacrifice;' i. e., I *prefer* mercy to sacrifice. Again, Rom. ix. 14, 'Jacob have I loved, but Esau have I hated;' i. e., I have *preferred* Jacob to Esau, to be the head of the nation. Again, Matth. vi. 24, 'No man can serve two masters; for either he will hate the one and love the other,' &c.; i. e., he will *prefer* the one to the other, so as not to be sufficiently devoted to the interests of both. We need quote no more passages to show how Jewish writers use language to express the idea of preference. They say, *love* this, and *hate* that, when they only mean, *prefer* the former to the latter. Accordingly in the text before us, the duty inculcated is not *hatred* of our relatives and our life; this would be alike unnatural, sinful, and opposed to the whole tenor of the Gospel; but the duty (one by the way peculiarly difficult to perform in the first age of Christianity) is this—to *prefer* Christ, or his cause, or the truth and virtue he lived and died to promote, to any earthly object; insomuch that, should the case ever occur, when we must either break the ties which bind us to our family and friends and put to hazard our life, or violate truth and virtue, we are to submit, unhesitatingly, to the former evil, in *preference* to the latter; else we cannot be worthy disciples of Him who sacrificed every earthly good in the cause of truth and virtue; else we cannot satisfy the demands of right conscience, nor act consistently with the relations we sustain to God and the future life.

That the idea, not of absolute *hatred*, but of simple *preference*, is the one our Savior designed to convey, is made evident, not only by common sense, the Jewish mode of employing language, and the whole current of the New Testament, but also by the parallel passage in Matth. x. 37; where his doctrine on the same topic is this: 'He that loveth father or mother *more* than me, is not worthy of me; and he that loveth son or daughter *more* than me is not worthy of me;' that is to say,—nothing is to stand so high in our estimation as the Christian cause—the cause of truth, piety and righteousness. And certainly no one can deem this unreasonable, who knows his nature and destination, and, at the same time, understands the character and purpose of the Christian religion.

UNITARIANISM NOT A NEW DOCTRINE.

One of the many modes by which orthodox polemics seek to dissuade the more ignorant of the community from giving heed to the claims of Unitarianism, is to represent it as a recent doctrine, as a form of religion utterly unknown in the primitive ages of the Church. By those, however, who are properly informed on the subject, it is well understood, that this statement owes its origin to a system of the grossest misrepresentation; that Unitarianism existed in the Christian church long before the doctrine of the Trinity was ever thought of; that it continued the belief of the mass of Christians, till the beginning of the third century; that after this period, its doctrines were gradually corrupted; that from the time of the first Christian emperors, its professors were openly persecuted, and coerced by the strong arm of the civil power; that during what are usually called the dark ages, its glory was obscured by that cloud of ignorance and superstition in which every form of Christianity was then shrouded; and that when the light of the Reformation dawned, it burst forth with a splendor too brilliant for the benighted minds of the reformers themselves. We quote what follows from an English Periodical:

'Not only did the ancient Unitarians invariably assert that theirs was the doctrine of the Christians of the primitive ages, but candid Trinitarians in modern times have acknowledged that, during the first three centuries of the Christian era, the Son was considered to be inferior to the Father, and regarded as a created being. Among writers of this class we may rank the learned Ecclesiastical Historian, Mosheim; Matthias Flacius Ilyricus, one of the most able and zealous of the Lutheran Reformers; M. Jurieu, an eminent Protestant divine, and rigorous defender of the orthodox faith; and Dionysius Petavius, the celebrated Jesuit. Nor is this all; for Justin Martyr, an eminent Christian father of the second century, speaking of Christ's Deity, expresses himself more like an humble apologist, introducing a new doctrine, than the advocate of a system which had been sanctioned and rendered venerable by time; and Tertullian, who flourished a few years later than Justin, gives his direct testimony to the fact, that Unitarianism was the doctrine held by the mass of unlearned Christians of the Latin as well as the Greek church in his own age.

'Nor let it be supposed that Unitarianism had no advocates in ancient times among the learned. Several are mentioned by ecclesiastical writers, whom the orthodox found it impossible, with all their threats, to silence, and who clung to the primitive doctrine concerning Christ amidst evil report as well as good report. Of these it may be deemed sufficient to mention the names of Paul of Samosata, Bishop of Antioch; Marcellus, Bishop of Ancyra; and Photinus, Bishop of Sirmium; men who were equal in learning and in piety to any of their contemporaries, and of whom any denomination of Christians might be justly proud.

'We pass over the dark ages as a barren desert, without fertility and without interest, and hasten on to the period of the Reformation, associated with which we find the names of men whose praises are loudly celebrated by protestants of all classes. But why are we so seldom reminded of those eminent Reformers who embraced antitrinitarian sentiments, and were inferior to none of their contemporaries in learning or in virtue? Why are the names and labors of these illustrious servants of God so studiously passed over, as if the very pen which recorded, or the very breath which uttered them, were loaded with contagion? Far as we are from wishing to disparage such men as Luther or Calvin, and those of similar sentiments, who co-operated with them in the great work of reformation during the sixteenth century, we cannot help observing that they left their great undertaking only partially accomplished; and we confess it has always appeared to us that no award was ever made with more judgment and impartiality than that which is conveyed in the following lines, said to have been inscribed upon the tomb of Faustus Socinus:

Totu licet Babylon, destruxit tecta Lutherus,
Muros Calvinus, sed fundamenta Socinus.

'The revival of Unitarianism at the period of the Reformation, and the rapid progress which it made in Italy, Poland, Transylvania, and other countries, would form an interesting subject for the pen of the historian, in the prosecution of which a number of important facts might be brought to light that are as yet scarcely known to the great mass of English readers. A hasty sketch of this kind is prefixed to Dr. T. Rees's 'Translation of the Racovian Catechism,' and another to the late Dr. Toulmin's 'Memoirs of the Life of F. Socinus.' The Rev. Theophilus Lindsey has also collected many curious and interesting facts relating to this subject in his 'Historical View of the State of the Unitarian Doctrine and Worship, from the Reformation to our own Times.' But the inquiry has never been pursued to its full extent by any English writer; and any person who would undertake it, and embody in an English dress all which can be collected upon the subject, would deserve well of the religious public.'

CHAPEL AT FISHKILL, N. Y.

[From the Fishkill Standard.]

On Sunday morning last, Divine service was held for the first time, in a neat little chapel just erected in this village. The building was intended primarily to accommodate a private day-school, which has already been commenced under the charge of an accomplished female teacher. But there being a small body of Unitarian Christians in this vicinity, who, from one and another cause, have been compelled to leave the several places in which, from time to time, within the last twelve years, they have met for public worship, it will be used also, as a chapel—in which, as the aid of a preacher can be had, they may, occasionally, at least, enjoy together the Sabbath and its ordinances. Thus the end proposed, in the erection of this unpretending structure, is the education at once of the intellectual and moral being, than which none higher could be contemplated.

The services were opened by singing the following original Hymn, in which all present joined, to the noble old tune of 'Old Hundred.'

DEDICATION HYMN.

What though no stately dome arise,
With costly pomp and sacrifice;
To Thee the grateful heart we bring,
Refreshed from Thy eternal spring.

The offering Thou'lt accept and bless,
Crown our weak efforts with success,
And let our trusting faith record,
The progress of Thy love and word.

Impress thy law upon our hearts,
And give the joy Thy faith imparts;
'Tis blessedness to be with Thee—
From doubt, Oh set us wholly free!

From earth to Heaven still point the way;
We serve Thee best when we obey;
Then hasten with Thy blessing, Lord,
Calm every fear, and spread Thy word!

This was followed by the usual services of the Congregational Church, with some special adaptation to such an occasion, and a Sermon from Hebrews ix. 13, 14., was preached by Rev. F. A. Farley, of Brooklyn, L. I., who subsequently administered the Lord's supper.

There is something exceedingly touching and beautiful in such an occasion. We feel sure that *there* are sincere and honest worshipers, whose interest in their own convictions of Truth, and an earnest desire and purpose to worship God as a Spirit spiritually, have alone prompted their gathering. That were a heart not to be envied, which could hesitate to give them its good wishes and prayers. In a small, retired building, simple as the simplest village school-house, are met a litte band of disciples of the Saviour, to worship God in his name and in the faith which he has inspired; to commune together on the grand themes of the soul's duties, and perils, and salvation; and to strengthen one another by holy sympathy and the stated institutions and ordinances of the Gospel, for the great trial and work of life. No gorgeous temple incloses them within its lofty arches—no cloud of incense symbolises the gratitude that fills and ascends from their hearts—no solemn organ moves and lifts their souls as they meditate on the Divine mercies, or turn within the spiritual eye. But when they enter that lowly place of prayer, they feel that *there* are 'none to molest or make them afraid,' while with true 'soul-liberty' they adore their maker—that *there* the Presence of the All-Present will meet them—and a joy and peace are in their hearts, which no more spacious or splendid shrine could increase. And when they leave it, and come forth amid the stupendous display of natural magnificence and beauty which is everywhere around them, their souls will be the more attuned to perceive and admire it, and make the material glory speak to the spiritual nature they possess of God's goodness and love. That many souls may be there born for Heaven, to which their lovely chapel may be indeed 'the gate,' is the hearty prayer of a deeply interested STRANGER.'

CORRESPONDENCE.

Framingham, Aug. 8, 1842.

Dear Sir,—Any information touching the condition of our several Parishes, you are pleased to say, is always acceptable and interesting. As occasion has called me therefore from place to place, it has been my object to give you some partial, but as I fear, very imperfect sketches of what has fallen under my observation in regard to each. I spent the day at this place yesterday, (Sabbath day.) It is one of the choice towns of the many in this prosperous Commonwealth. It is so well known that I need not describe it. The beautiful enclosure or common in the centre of the village, ornamented within and without by the graceful elm and other beautiful forest trees,—around which are clustered the Town House, three of the six churches in the place, and the more elegant of the private dwellings, with its rich and highly cultivated fields and gardens on every side, need only to be seen to be long remembered or never forgotten. The Unitarian church is the largest of the three, and holds a conspicuous and commanding position on the north of this elegant enclosure. Its respected and beloved pastor is the Rev. William Barry who ministers, and has ministered, for some years in this place to a congregation highly respectable both in numbers and character. The Sunday school, in which he takes a lively interest, corresponds well in point of numbers to the size of the Parish. Though the day was rainy, the attendance was about sixty or seventy, and the number belonging, about a hundred. The children appeared highly intelligent, and the school under good regulations and discipline. A deficiency is felt in the want of a sufficient number of male teachers, a want, which we are glad to observe is fast disappearing in proportion as our young and intelligent men understand the importance and advantages of the situation. The parents were addressed in the morning, by the Sunday School Agent, and the children in the interval between the services. A teachers' meeting was held in the evening at the house of the pastor for an exposition of Scripture, which was a season truly instructive and refreshing. A meeting is also held here once a week, as we understood, for religious conversation, recently commenced in this as in many other of our societies, and which cannot fail to be highly useful in awakening a truer and deeper feeling on the important subject of religion.

The tract published by the Society entitled 'Robert Fowle,' was distributed to the School, and received with many tokens of interest and pleasure; and it was a gratifying circumstance to see present at the services of the day, its distinguished author, who having labored with his pen in this humble field for the young, and in the higher walks of sacred literature for the maturer mind, and by the living word in the church and the school of the Prophets, until his physical nature had become much impaired, has taken up his residence in this quiet and delightful place for the restoration of his health; and the prayer of the good among all will be, that his best and highest wishes in this regard may be fully realized, and his usefulness long continued in the path marked out by his success in the past.

Yours truly. ——.

Petersham, Aug. 17, 1842.

Dear Sir,—This place, by Rail Road and stage, is about seventy miles from the city, and is a noble town. It is situated in the westerly part of Worcester County, a few miles beyond Barre. It is a good township of land, under excellent cultivation, and contains a population of eighteen hundred souls, flourishing, prosperous, intelligent and moral. The village is built mainly on one street three or four miles in continuous length, running east and west. The houses on both sides are in good style and order, some with columns in front, the whole height of the building, supporting a projecting pediment, giving the centre of the village quite a classical appearance. The houses have yards in front, handsomely enclosed, and ornamented with many beautiful flowers and graceful trees. The churches are three in number, Orthodox, Universalist and Unitarian. The latter is soon to be taken down and supplanted by a new and more modern one, now erecting, and more eligibly situated. It is under the pastoral care of the Rev. Nathaniel Gage, and is in a prosperous condition.

The Worcester West Ministerial Association held their regular meeting at this place yesterday and the day before. It assembled at the house of the Unitarian Pastor. Instead of the usual public discourse on the second day of their meeting, they had determined on this occasion to have a Sunday School meeting and Festival. The other Societies were invited, and cordially joined in the celebration. A procession was formed at ten o'clock, and proceeded to the Unitarian church, and large as this was, the children assembled on the occasion, (three or four hundred in number) filled its entire body pews, and many others. There was beside, a good attendance of the clergy of the Association, of Parents and other citizens. The services at the church consisted of a Prayer by Rev Mr. Clark, of the Orthodox society, singing by the children, an address by the Agent of the Sunday School Society, who was present by invitation. The whole service was listened to with profound attention and apparent and deep interest.

The procession was then re-formed, including parents, children and invited guests, who proceeded to a bower prepared for the occasion in the orchard of the Paster, under which a table was spread and loaded with the choicest cakes and viands and beautifully garnished with flowers. After a blessing had been asked, and the whole company abundantly refreshed, addresses were made in succession by the Rev. Mr. Clark of Petersham, Rev. Mr. Wellington of Templeton, Rev. Mr. Wilson of Montague, formerly minister of the Society, Rev. Mr. Bradford of Hubbardston, Rev. Paul Dean of Westminster, Mr. Wilson of the Divinity School, Cambridge, Dr. Parkhurst and Rev. Mr. Gage of Petersham. The addresses were all well adapted to the occasion, were exceedingly spirited and interesting, and some of them deeply impressive. The occasion was a novel one in this part of the country, and excited in this usually quiet town a high degree of interest both among the children and parents, and the impressions made must long be a source of unequalled pleasure and profit. The union of different sects, the tone of Christian charity and enlarged and enlightened principle and benevolence which characterized the remarks of all, the deep religious feeling manifested by the laymen who spoke, the order and attention which prevailed throughout this large assembly and through the whole services spoke volumes, and were well calculated to encourage the heart of the philanthropist, and to make the occasion one of the brightest spots in the pathway of existence.

Yours truly, ——.

ANNUAL MEETING OF THE ALUMNI OF HARVARD UNIVERSITY.

The Alumni of Harvard University assembled in Dane Hall, at 10 o'clock, A. M., on Tuesday last, and having chosen officers for the ensuing year, adjourned to the Library, Gore Hall, where, after passing half an hour in mutual greetings and conversation, they, with the invited guests, moved in procession to the First Church. The exercises there commenced with the singing of a Psalm from 'The Christian Psalter,' beginning with these words: 'Sing ye with praise unto the Lord.' Prayers were then offered by Rev. Dr. Woods of Andover. Next, the subjoined original Hymn was sung:

The hands of twice a hundred years
Point each one to its Class;—
Their eyes behold, through joy and tears,
Each brief procession pass.

We praise the immortal Providence,
That early watch'd and late;
That kindled light and spread defence,
And made the small one great.

We bless this Fountain's earliest rill,
Of piety and lore;
We bless the streams that gladden still
The land they fed before.

With joy we greet this throng of sons
As to a mother led;
And think of all our noble ones,—
The absent and the dead.

Look on us, Lord,—before whose sight
The ages are a day;
Reveal to us thy tokens bright,
And cheer with steady ray.

Thy blessing meet this gather'd band,
Its aged and its youth!
Be Worth and Wisdom on each hand,
And over-head the Truth.

Thy blessing guide the lengthening line,
That hence shall fruitful run!
The fruit be as of Sorek's vine;
The line as of the Sun!

An Address, by Judge Story, followed; the subject of which was, 'The dangers, difficulties, and duties of scholars at the present day.' Of this performance, it is enough to say, that it was worthy of its distinguished author. The services in the Church were concluded by the singing of the Doxolgy, 'From all that dwell below the skies' &c., and a Benediction.

After retiring from the Church and enjoying an intermission of some twenty or thirty minutes, the Alumni re-assembled at Gore Hall, and thence moved again in procession in the order of classes, to the spacious Dining room recently fitted up in Harvard Hall, where six hundred or more sat down to a simple but joyful repast—the Orator of the day presiding. The blessing of God was craved by Dr. Woods; and after a brief time devoted to bodily refreshment, the company were gratified, during three hours, by a series of appropriate speeches interspersed with odes, hymns, and songs. The gentlemen who favored the meeting with remarks were as follows: Judge Story, President Quincy, Prof. Noyes, Dr. Bigelow, Prof. Greenleaf, Chief Justice Shaw, S. Swett, Gov. Davis, Hon. Josiah Quincy, B. R. Curtis, Judge Davis, Washington Allston, N. Lord, of N. Y., late Gov. Swain of N. Carolina, Geo. Hillard, George Bancroft, Charles P. Curtis, and R. H. Dana, Jr. After singing together the good old Psalm, from 'Prince's New England Version' (the venerable Dr. Pierce taking the lead) beginning with these words—

'Behold how good it is,
And what a joy to see,
When brethren with each other dwell
In love and unity!—

the Alumni adjourned, at 7 o'clock, to meet again on the day before Commencement, next year.

COMMENCEMENT AT CAMBRIDGE.

This interesting anniversary was celebrated on Wednesday. The day was fine, and the occasion drew together, besides many strangers, an unusually large number of the sons and friends of old Harvard. The procession moved from the Library, Gore Hall, at 10 o'clock, to the First Church, where, after prayers by Rev. Dr. Walker, the exercises were as follows:

Exercises of Candidates for the Degree of Bachelor of Arts.

[A Part at Commencement is assigned to every Senior, who, for general scholarship, is placed in the first half of his class, or who has attained a certain rank in any department of Study.
The names of the Departments in which a student has attained the required Rank, are inserted in the Order of Performances with his name.
High Distinction in any Department, is indicated by *Italics*.]

1. A Salutary Oration in Latin. *Greek, Latin, Physics.* Mathematics, Philosophy, Rhetoric. Thomas Prentiss Allen, Northborough.

2. A Disquisition. 'The Return of the Exploring Expedition.' Physics. William Thomas Davis, Plymouth.

3. A Disquisition. 'Scientific Surveys of the State of Massachusetts.' Physics. De Witt Clinton Tower, Waterville, N. Y.

4. A Dissertation. 'Normal Schools.' Greek. Edward Capen, Boston.

5. A Disquisition. 'The general Feeling with regard to Political Offences, and Injuries to Individuals.' John Farwell Moors, Groton.

6. Music. An English Oration. 'American Aristocracy.' *Greek, Latin, Philosophy, Rhetoric,* Physics. Benjamin White Nichols, Boston.

7. A Disquisition. 'Magnetic Observatories.' Greek, Latin, Physics. Andrew Eliot Thayer, Nashville, N. H.

8. A Disquisition. 'Eminent Lawyers in different Ages and Countries.' William Buchanan Perine, Baltimore, Md.

9. A Dissertation. 'The Obscurity in which the Early Life of Great Men is often involved.' *Philosophy, Rhetoric.* Edward Courtenay Bullock, Charleston, S. C.

10. A Disquisition. 'Warlike Virtues, the common Topics of National Songs.' John Goldsbury, Cambridge.

11. Music. An English Oration. 'The Fairy Superstition in English Literature,' Greek, Physics, Philosophy, Rhetoric, Latin. Asa Israel Fish, Trenton, N. J.

12. A Disquisition. 'The Revolutions in Free States.' Philosophy. Andrew Oliver, Cambridge.

13. A Disquisition. 'The Attic Comedy as a Means of influencing public Opinion.' Greek, Latin, Rhetoric. Thornton Kirkland Ware, Cambridge.

14. A Dissertation. 'Revolutions in Literature.' *Philosophy, Rhetoric.* Frederick Sheldon, New York.

15. A Greek Oration. *Greek, Latin.* James Cushing Merrill, Boston.

16. A Disquistion. 'The Popular Virtues of a Barbarous Age.' John Palmer Wyman, West Cambridge.

17. A Dissertation. 'The Public Estimation of Literary and Scientific Works,' Philosophy. George Theodore Lyman, Boston.

18. Music. An English Oration. 'American National Legislation.' *Greek, Latin, Physics, Philosophy, Rhetoric.* David Ralph Jaques, Rahway, N. J.

19. A Disquisition. 'The Influence of Sunday Schools.' Richard Wenman Swan, West Cambridge.

20. A Disquisition. 'The Union of Literary Pursuits with Professional Engagements.' Greek. Henry Tuke Parker, Boston.

21. A Dissertation. 'Importance of a High Standard of Liberal Education in a Republic.' Francis Augustus Brooks, Petersham.

22. A Disquisition. 'Systems of Police.' Chauvet Edmund La Beaume, St. Louis, Mo.

23. Music. An English Oration. 'The Chivalrous Temper of the Present Age.' *Greek, Mathematics, Physics, Philosophy, Rhetoric.* William George Hale, Boston.

24. A Disquisition. The Character of Niebuhr the Historian.' Philosophy. George James Townsend, Boston.

25. A Dissertation. 'Poetical Merits of the Ancient Spanish Ballads.' Greek, Latin, Philosophy, Rhetoric. Edmund Burke Otis, Boston.

26. A Disquisition. Mistakes in respect of the New England Character.' Philosophy. Leonard Jarvis Livermore, Milford, N. H.

27. A Dissertation. 'The Philosophy, which depreciates the Past.' *Physics, Philosophy.* Edward Dorsey Freeman, Baltimore, Md.

28. Music. An English Oration. 'National Songs,' *Greek, Latin, Physics, Philosophy, Rhetoric.* Mathematics. Samuel Johnson, Salem.

29. An English Oration. 'The Scholar's Lot two Centuries ago and at the Present Time.' *Greek, Latin, Physics, Philosophy, Rhetoric.* Mathematics. Horace Appleton Haven, Portsmouth, N. H.

Exercises of Candidates for the Degree of Master of Arts.

1. An Oration in English. 'Our Influence on the Future.' Mr. Edward Everett Hale, Boston.

2. A Valedictory Oration in Latin. Mr. Bela Farewell Jacobs, Cambridge.

We thought the performances in general were of a very high order of excellence; the elocution, particularly, seemed to us superior to that of any former Commencement we ever attended either at Cambridge or elsewhere.

The degree of A. B. was conferred on the following young gentlemen:

Nathanael-Glover Allen, Thomas-Prentiss Allen, Franciscus-Henricus Appleton, Benjamin Barstow, Abel-Herbert Bellows, Andreas-Delaval Blanchard, Carolus-Phelps Braynard, Franciscus-Augustus Brooks, Edvardus-Courtenay Bullock, Edvardus Capen, Lendall-Pitts Cazeaux, Gulielmus-Grinnell Cross, Benjamin Cushing, Gulielmus-Thomas Davis, Johannes Ellis, Asa-Israel Fish, Georgius Ford, Edvardus-Dorsey Freeman, Jacobus-Jackson French, Georgius-Henricus Gay, Johannes Goldsbury, Jacobus Greenough, Gulielmus-Georgius Hale, Horatius-Appleton Haven, Fredericus Howes, Johannes-Goddard Jacksor, David-Radulphus Jacques, Samuel Johnson, Chauvet-Edmundus La Beaume, Nathan Lincoln, Lenardus-Jarvis Livermore, Georgius-Theodorus Lyman, Jacobus-Cushing Merrill, Gulielmus Middleton, Johannes-Farwell Moors, Benjamin-White Nichols, Andreas Oliver, Edmundus-Burke Otis, Henricus-Tuke Parker, Gulielmus-Buchanan Perine, Stephanus-Henricus Phillips, Fredericus Ray, Georgius-Edvardus Rice, Gulielmus-Logan Rodman, David Sears, Fredericus Sheldon, Carolus-Franklin Shimmin, Richardus-Wenman Swan, Andreas-Eliot Thayer, De Witt-Clinton Tower, Georgius-Jacobus Townsend, Thornton-Kirkland Ware, Henricus Whiting, Thomas Wright, Johannes-Palmer Wyman.

Several young gentlemen received the degrees of A. M., of M. D., and of L.L. B., in course; and the honorary degree of A. M. was conferred on Messrs. Lucius Manlius Sargent, and Mr Bond, of D. D., on Rev. Dr. William Jenks and Rev. W. B. O. Peabody, and of L.L. D. on Judges Davis, Ward, and Hubbard.

We understand that at the examination for the next Freshman class, about eighty offered themselves as candidates for admission.

HARVARD MUSICAL ASSOCIATION.

The lovers of music were entertained with a delightful strain of melody, in the address before this association on Wednesday afternoon, in the chapel of the University, by W. W. Story, Esq. of this city. From beginning to end, it breathed the very inspiration of music. There were portions of its criticism and analysis, which required deeper knowledge of the art than we can pretend to, perfectly to comprehend and appreciate; but it carried us along by its bewitching charm, without an instant's weariness. It certainly was admirably calculated, too, to awaken a love of the subject in all who heared; while it is a happy augury for such as are already true lovers of it, that a discourse

upon it could attract an audience like that which was gathered on Wednesday. The awakening of attention to music as an art—the giving it its due place among other great objects of education—may largely depend upon the formation and operation of this association. We are glad, as the Orator nearly expressed it, that music is thus at length taken to the lap of our mother, (Alma Mater!); and feel confident that she will yet be enabled to provide for it the proper means and aids of growth and influence, among the numerous progeny that is, and is to be. F.

SOCIETY OF PHI BETA KAPPA.

The annual meeting of this fraternity of scholars took place at the College Chapel, on Thursday. After choosing officers and transacting other business, the Society repaired to the Church. The exercises there were preceeded, according to ancient custom, by a prayer, which on this occasion was offered by Rev. Mr Palfrey of Grafton.

The Oration, by William B. Read, Esq. of Philadelphia, gave high satisfaction to a large audience. No Poem was delivered.

The Society concluded the festivities of the day, by a public dinner in Harvard Hall.

THE DAILY AMERICAN AND CHRISTIAN REGISTER.

'THE BOSTON DAILY AMERICAN is the title of a political paper, recently established in this city, to advocate the claims of Henry Clay to the Presidency. 'It is conducted with ability, and much editorial tact; but we take the liberty to suggest to the Editor, whether he do not mistake the tone of moral sentiment in this community, if he suppose that the cause can be aided by expressions of profaneness or vulgarity?'—*Christian Register, Aug.* 20.

'☞ A shameful and unprovoked attack upon the Daily American, appeared in the Christian Register of Saturday. Not supposing for a moment that the editors of that Journal had anything to do with it, we addressed a note to the publisher, to ascertain whether *he* was responsible for it, stating, at the same time, that a reply would appear this morning. A note has, in the mean time, been received from him, in which he assures us that he saw the article in the Register with surprise; it was 'inserted by a person who had charge of the Register, during the absence of the editors,' and that he 'regrets its publication very much.' We therefore withhold our reply, not however, without a caution to the publisher of the Register to be more careful in future in regard to the *character* of the individual who, assuming the name of the respected editors of that paper may have the cowardice and meanness, to stab in the dark.'—*Daily American, Aug.* 23.

The subscriber, being the person above referred to as having had temporary charge of the Register, and who conceived his duty to be the same in conducting it as though that charge had been permanent, feels himself called upon to state, that the suggestion which has given this offence was prompted by no feeling of hostility to the American, for he was, and still continues, a subscriber to that paper, and, before he became aware of its offensive matter, had put in circulation a prospectus for obtaining others. The Christian Register is devoted to the support not only of 'Unitarian Christianity,' but also and equally of '*Sound Morals.*' An occasion was conceived to be presented which called loudly for a word of admonition, at least, if not of rebuke. It was hoped that the suggestion would be received, as it was truly given, for a friendly admonition. Repressing a strong inclination that he feels to remark upon the assertion, that the article in question was an '*attack,*' '*shameful and unprovoked,*' instead of being as it more truly was a *defence* from such an attack made by a paper just started among us and taken into our families,—passing over the implication that profaneness and vulgarity are not to be rebuked by *respected editors,*—passing by also the offensive insinuations about *character,* and *cowardice,*and *meanness,* and *stabbing in the dark,* as the inconsiderate words of passion,—the subscriber informs the American, that the proofs, on which he made the suggestion, implying profaneness and vulgarity in that paper, shall be presented if called for; he refrains from presenting them now as he wishes to spare the American, and he will still hope that, upon reflection, it will perceive its haste, correct its manners and its morals, and become, what it is so capable of becoming, an efficient aid in support of that cause, on whose success the best hopes of the country must depend.

JAMES D. GREEN.

At the time the note referred to in the above extract from the American, was written, the publisher of the Register had never seen a copy of the American, and of course was ignorant to what extent that paper had laid itself open to rebuke on the points named in the Register. In the character of one of the conductors of the American—the only one known to him—he supposed there was a sufficient guarantee for the general freedom of the paper from whatever might be offensive either to good morals or good manners.

With this impression, (having had no conference on the subject with the temporary Editor of the Register) and presuming that the expressions in the American referred to were allowed to pass through inadvertence and haste, and not by deliberate approval, the publisher of the Register expressed his regret at the insertion of that article. But his views of the propriety of the course pursued are changed. He is now satisfied, from the character of various passages and expressions in the American, since pointed out to him, that the offence was one which called for a public notice and rebuke in the columns of a professedly moral and religious paper. And the publisher of the Register wishes here to express his hearty concurrence in the sentiments of the above article by Mr. Green.

He would also add that the caution and advice of the American, in regard to the choice of editors of the Register, is entirely superfluous. He has no regrets, and no apologies to make to any one on that subject. DAVID REED.

RECENT PUBLICATION.

A Sermon on occasion of the death of the Duke of Orleans, preached on Sunday, July 17th, 1842, at Mill Hill Chapel, Leeds, by Charles Wicksteed, B. A. London. 1842.

We are often made to feel how much nearer the power of steam has brought us to the land of our fathers than we were some years ago. This sermon was preached so late as the 17th of the last month; yet we have had it on our table eight days. We notice it chiefly for the sake of extracting a good passage relating to war and peace. But first let us quote a few words relating to the Duke of Orleans, and his father, king of France:

'But yesterday, that young man held in his hand all on which earth has set its seal to as valuable—youth, health, strength, beauty, power, honors, wealth—he held them in his hand, and millions of the young looked up to him with admiration and envy. I saw him, a few since, and he carreered along as the young wind with the world before it, and now, 'two paces of the vilest earth are room enough,' My friends! had he nought but the riches I have described.—how poor is he now!

And the same day I saw an older man. His hair was grey with vicissitudes and years. He had lost his Father in early youth, he lost him by the hand of the executioner. He had himself at one time, it is said, gained his living by teaching youth in America, though he was now seated on the throne of France. He was called a tactician—wily, politic, and avaricious; but he has governed a turbulent country twelve years with vigour and in peace. His accumulation, whether of honors, of riches, or of security, was for his son—that son is dead. The national peace which he was anxious to establish, he now leaves in peril. The calculations of long years are belied. The crown which he had been striving with his whole effort to fix steadily, will now, in all human probability, totter on the head of a child. In the weary toil of his life, if he has gained no more than these disappointments and delusions, how poor is now that bereaved old man!

God grant that what is so often prayed for, may be truly brought about, that earthly crowns may sometimes be exchanged for heavenly crowns; or else, indeed, uneasy are the heads that wear them, for they are too often made of thorns.

After explaining the possible evils that the death of the Duke may occasion to England and the rest of Europe, the preacher, in answer to the question, 'Wherefore is it that the peace of two or three hundred millions of human beings seems as if it might at some future day be periled by this in itself not unsurmountable calamity?'—proceeds to remark as follows:

It is because of that vile principle of violence, the legacy of barbarian ancestors to us, which pervades all nations, and ourselves among the number—teaching us that the moral and civil rights, the just and lawful privileges, the proper territorial boundaries and limits, of civilized and Christian nations, must be settled by an appeal to physical strength, to bloodshed and the sword. It is because,—though when two individual *men* attempt to settle their mutual claims and rights by this barbaric mode, the arm of the law interferes and demands the settlement on rational grounds, as between two human beings, and not as between two brutes,—a similar principle does *not* prevail between two individual nations come into dispute and conflict, but that method, condemned in the case of the two men as irrational and barbarous, is adopted in the case of the two nations, as necessary and wise. In olden times, when there arose a subject of dispute between two families, two hundreds, or two counties, they settled it by the same savage machinery. But at length increasing civilization and Christian enlightment came in to say, that the case was the same between them, as between the two men, and to be decided in a similar manner, namely, by a patient consideration of their rights. And the same principle would hold good, though two worlds should disagree. The difference would be that you would in that case want a court, a judicature of worlds to decide. Nations will not have learned the alphabet of Christianity, until they have learnt this; and though we who are now here shall not see the day, the day will come, when the adjudication of this high international court, will be received with an unhesitating obedience, and as unquestioning respect, as at this moment a debree of the highest Court of Appeal is received by men or societies of men among us. The whole tendency of things is in this direction. The almost universal condemnation of brutal sports, the increasing rarity of fights between man and man, the diminution of corporal punishment, and the discountenancing of personal combat in our schools,—the decreasing ferocity of our laws,—the professed illegality of duelling,—all these things indicate the direction in which the mind of the civilized world is setting itself:—it is towards the overthrow of the old barbaric mode of deciding differences, and the establishment of a Christian and a rational one. Everything which, from childhood up to age, tends to induce man to yield to representation, to conviction, rather than to force, is hastening the hour when nation shall not lift up the sword against nation, nor learn war any more.

Many ridicule these hopes as mere delusions, and do not believe that all the precept and remonstrance in the world will ever be able to put an end to war. This indeed is the way to prevent their doing so. But let us remember that no effort in the right direction is ever in vain. Its fruit will appear somewhere, though it be after many days. Nations are made up of individuals. Those individuals all nations have hitherto agreed to educate under the influence and fear of force. We have cultivated all those angry and resentful dispositions which constitute a warlike temper in a nation, by the chatisements of our educational discipline, the combats of our play-grounds, and the disgraceful encounters of the ring. Let us cease; as we are ceasing, to encourage these angry passions in our children, our youth, and our populace; and though it take centuries to effect it, the result will one day appear in the nations of which these better-treated individuals are the component parts.

Force may be at first required to exact obedience to the decrees of the high court of nations; but eventually, justice and universal opinion will bear their own sufficient force before them. In the meantime, every opinion pronounced in favor of peace, every argument showing the iniquity, the unreasonnableness, and the absurdity of settling a moral right by a steel sword has its effect, infinitestimal it may be in itself, but vast in combination.

Might was the right of early society, and power its law. These things, we are to suppose, were necessary then; but as we have discarded most of the trappings of savage life, let us hope one day to be ashamed of this. As we now look back upon the feuds of Scottish clans, future generations will upon the wars of nations, when, to use the words of a cynical philosopher of France, 'a hundred thousand mad animals advance to kill or be killed by a number of their fellow mortals! How deservedly might some superior being crush to atoms this earthly ball, the bloody nest of such ridiculous murderers.'

It is the possible chance of this horrible absurdity, this dreadful madness, at some future period, again scourging the countries of Europe, and of intestine disturbences which, without this violence, are only social changes, again ravaging the plains of France, which makes the loss of the heir of that kingdom the serious and lamentable matter which it is at this moment in the eyes of Europe.

Messrs Editors,—In the Christian Examiner for July last, I find the following sentence; (p. 320, Review of Gaussen on Inspiration.)

'And Dr. Priestly seems to have been led into his hypothesis of naturalism, by the support he supposed it to give to his peculiar views of the person of Christ.'

Will the author of this Review be good enough to explain, what he means by Naturalism? Whether he uses the term in the sense commonly affixed to it? And if so, to produce some evidence, that Dr. Priestley has any where adopted or favored the *Hypothesis* of *Naturalism.*

Dr. P. is well known by all who have read his works, to have been a firm believer, and strenuous defender of the divine origin of the Mosaic dispensation—of the continual succession of Prophecy and Miracles, through the Old Testament; and of *all* the Miracles, as far as I remember, in the New.

I am at a loss, therefore, to understand the Review, or to divine how Dr. P. can be said to have been lead into the Hypothesis of Naturalism. W.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From Auxiliary Association in Scituate,	30 00
From Auxiliary Association in Lynn,	40 00
From Auxiliary Association in the Unitarian Society in Brooklyn, N. Y.,	25 00
From Auxiliary Association in Haverhill,	21 00
From Ladies in Sandwich, to constitute Rev. E. P. Crafts a Life member,	30 00
From P. Putnam Esq., Franconia, N. H., Donation,	3 50
From a Lady in Rev. Mr. Clark's Society, Uxbridge, Donation,	1 00
From Auxiliary Association in Rev. Mr. Cunningham's Society, Dorchester,	25 00
From Daniel Sewall, Esq., of Kennebunk, Donation,	30 00
From Auxiliary Association in Bedford,	15 00
From Auxiliary Association in Deerfield,	24 00
From Auxiliary Association in Marlboro',	20 00
From Auxiliary Association in Watertown,	20 00
From Auxiliary Association in Needham,	10 00

Henry P. Fairbanks, 24 Kilby St. Treas'r. A. U. A.

A QUOTATION FROM ADAM SMITH.

This celebrated author, in his Theory of Moral Sentiments, thus concludes some just and striking remarks on the benefits arising from the expectation of a future state of existence:—'It would never have been exposed to the derision of the scoffer, had not the distribution of rewards and punishments which some of its zealous asserters have taught us was to be made in that world to come, been too frequently in direct opposition to all our moral sentiments.'

OBITUARY.

JOSEPH HURD.

In Portsmouth, on Sunday Morning 14th inst, Joseph Hurd, Esq. in the 90th year of his age, formerly an eminent merchant of Charlestown and Boston, where he was extensively known by his energy, punctuality, and undeviating integrity in his commercial pursuits, and where he received various distinguished marks of public confidence, having been a Director in the first United States Bank, a member of the Legislature of Massachusetts, and one of the Board of Directors in the Theological Institution at Cambridge. Beloved and honored through life, for his pure and excellent character, his courteous manners, strong religious principles, and active christian benevolence, he has left an example full of instruction to all, and more especially to those who start in the career of education as well as of business, with an resources but their own efforts and virtues. Mr. Hurd's early habits of piety and virtuous industry, his assiduous self improvement, his exemplary practice of the social and domestic charities, and his conscientious fidelity in all things, were crowned with signal success, both as to the blessing of the life that now is, and of that which is to come.'

Portsmouth Journal.

GENERAL INTELLIGENCE.

The Treaty Ratified.—The British Treaty is at length ratified. The Senate on Saturday at a late hour, proceeded to take the question, and it was decided in favor of ratification, by 39 yeas and 9 nays—all the members, 50, being present, and two declining to vote. Of this result we have not conceived that there has at any time been the least doubt. It was entirely improbable, that in the state of public feeling which evidently prevails throughout the country, in regard to the questions of difference with Great Britain, a third of the members of the Senate could be found, who would be disposed to perpetuate those differences, and to suffer the present opportunity to pass by, of settling them on terms so favorable as those which are understood to be now offered. The injunction of secrecy will probably soon be removed from the proceedings of the Senate, when the terms of the treaty will be more fully known. The treaty will probably not be officially published until the ratifications shall be exchanged.—*Daily Advertiser.*

Lotteries.—'Congress has passed a bill suppressing the sale of lottery tickets in the District of Columbia.'

This is well. We hope it is the prelude to other and more important reforms in the District. Among which we name the state of the prisons.

Eastern Railroad.—We learn that the Eastern Rail-road Company has purchased the estate next north of Lewis' wharf, known as Snow's wharf, for the purpose of making a Depot for themselves, and a landing for the East Boston Ferry Company. We understand the intention of the company is to erect a fine block of buildings, to be used as a passenger depot and a Hotel, on the site now occupied by wharfs, and on the opposite side of Commercial street they are to build a fine block of brick stores, similar to the one opposite Lewis' wharf. The company seemed determined to prosecute the work with all practicable despatch, and have already commenced operations.—*Boston American.*

Enlistment of Apprentices in the U. S. Navy.—The leading section of this act we consider to be good and well timed. They provide for the education of boys on board ships of war, and their preparation for sea-service. Under this act, fifteen hundred lads, from eight to fifteen years of age, from dissolute parents, have been rescued from want, ignorance, and, it may be, crime, and put on board our public vessels, where they may hereafter become good and useful men. One feature of the act, however, is directly at variance with our free institutions. There is a clause in the law which prohibits these boys from becoming officers in the service. They can receive neither warrants nor commissions for that purpose. Mr. Burnell from Massachusetts, moved sometime ago, that the obnoxious section should be stricken out, but did not succeed. It was incorporated in the act through the southern influence. No man, said a member from that part of the country, should be an officer in the Navy unless he has been first educated a gentleman. We are getting to be, in republican America, greater aristocrats than the titled great in Europe. Napoleon made men officers without regard to origin or education. He looked to merit, not rank. His field marshals were taken from the body of his army. If they were unlettered, he ordered them to study five or six hours a day, until they could read and write. He bestowed on all who deserved it, the only patronage worth living, —the patronage of opportunity. If we would have great men in our country, we should adopt the same course, and not exclude from public favor those of obscure parentage.—*Boston Circular.*

A New Method of Producing Choice Trees.—We have seen the experiments successfully made of producing young trees, by binding around the stalk of a thrifty shoot, fine rich mould, which is kept firmly in its place by cloth or other bandages. This should be sufficiently moist, and applied soon after the buds begin to expand in spring. The bark in contact with the earth ought to be punctured in several places, which gives facility to the protusion of the new roots. When these are sufficiently developed, the stalk may be cut off below the earth, and set out in a place congenial to its growth. D J. Browne, Esq, informs us he procured a choice orange plant in this way, in the short space of six weeks, binding the earth around the stem by a single plaintain leaf; and at the expiration of this time it was transferred into a box of finely prepared mould, and brought from Brazil to this country, with the foliage and fruit upon it.—*American Agriculturist.*

Population of Slave-holding and non-slave-holding States, compared.—A correspondent of the Boston Courier makes the following statement and remarks.

It appears, that Michigan, Illinois and Indiana, having, in 1840, an aggregate population of 532,-125, had, in 1840, a population of 1,374,316, equal to 158 per cent; at this rate of increase these three infant free states will, in about twenty years, possess a larger number of free population than all the twelve slave states now do, nor are the latter likely to increase their white population, from causes to which we have before referred.

While the old and new free states have been rapidly increasing, the most civilized of the old slave states, Maryland, Virginia, North and South-Carolina, have only augmented their numbers from 2,977,617—at which they stood in 1830—to 3,-056,846; showing an increase of only 78,229.

If we are correct in these facts, and they are from official records, slavery has ceased to be profitable even in a pecuniary point of view, at least, in those states which formed a part of the Union when the Constitution was framed.

Let the Kentuckians, who, under the guidance of Mr Clay, make an effort to relieve themselves from the evils and the disgrace of slavery. Let them draw a comparison between their present condition as to population, wealth, &c., and what it would have been, had Mr. Clay, in 1798, accomplished his purpose of freeing them from slavery: Let them compare their progress in wealth, population, and in every thing comprised within the term *civilization,* with their neighbors across the Ohio, and we believe the effect will be, must be, to cause another effort to abolish this disgraceful and inhuman relation between man.

Temperance Hall, a building in Philadelphia, owned and used by colored people, *by whose efforts fifty-two unlicensed drinking houses in its neighborhood have been suppressed,* has been presented as a nuisance, and has been razed to the earth by direction of the city authorities. And why? Because people in the vicinity feared it would be set on fire, and thus their own property be endangered. What a base submission to the mob does this act of the city show!

Bread.—The New York Express states a singular fact, that a very large portion of the hard bread that supplies the shipping of England, and employed in India, is made in New-York. The manufacture is so good, and the flour so much lower than in England, that it is shipped to London in bond, from which it is taken for the shipping, thus avoiding the British duties. Formerly the hard bread buiscuit was made round, it is now made square, so as to make much better stowage, which in long voyages is important.

Wonderful Filtration.—An invention has been recently brought forward, which is calculated to have a vast beneficial effect in filtering and so purifying all the water for domestic and other purposes in the kingdom. Lord Brougham, with many other eminent *savans,* has been surprised and delighted at the effects produced. A machine only five feet square has been made to filter the enormous quantity of two millions five hundred thousand gallons every twenty-four hours; and that too so thoroughly and effectually, that water charged with mud, animalculæ, and decomposed vegetable matter, has been produced as bright and pure, and sweet, as it originally issued from the spring. The merit of this most useful and valuable invention belongs to a Russian merchant of the name of Stucky, and the water filtered by it has been examined and certified by Professor Phillips, the eminent chemist.—*London paper.*

From Europe.—The Britannia Steam Ship, arrived at this port on the 19th inst., the morning after our last paper went to press.

We copy from the Boston Courier part of their abstract of news.

The intelligence furnished by the London and Liverpool papers is not of a very interesting character. The Parliamentary proceedings were entirely destitute of interest. The members of both houses appear to have been more attentive to party contentions, than to the affairs of the people. Two or three attempts had been made to the House of Commons to bring up the Corn-Law question, but all of them failed. Lord Brougham made a long and eloquent speech in favor of a resolution, calling on the government to take into consideration the present state of the slave-trade, with a view to its entire suppression.

In Manchester, business was improving. The market exhibited every appearance of steady and continued improvement.

The improvement, both in demand and prices, was attended by a decided increase of firmness and confidence amongst the spinners and manufactures.

Russia.—The Russian army under General Grabbe have been defeated by the Circassians, with a loss to the former of 1500 men and 25 officers. The Russian artillery was, however, saved.

China, India, &c.—The overland mail which left Bombay June 18th, arrived at Marseilles 1st instant, and reached London on the 3d, *by extraordinary express.* The latest intelligence from China is to the 12th of April. It was said that Yang, an imperial commissioner, was *en route* to offer 40,000,000 dollars as compensation to the British for the expenses of the war, and the surrendered opium; also the cession of Hong Kong as the price of peace. The Chinese had already commenced removing the ruins and rubbish preparatory to rebuilding the Bogue forts. Some fighting had taken place at Ningpo, in which 1100 British routed 6000 Chinese, with the loss of from five to seven hundred slain. The British had three killed and forty wounded.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society acknowledges the receipt of *Five Dollars* as a contribution to the funds of the Agency from the Sunday School in Petersham, Massachusetts, by the hands of Col. Josiah White.

INSTALLATION AT NEEDHAM.

Rev. Mr. Maynard, formerly of Hingham, will be installed over the first Congregational Society in Needham as successor of the late Rev. William Ritchie, on Wednesday, the 7th day of September next. Sermon by Rev. E. Q. Sewall of Scituate.

South Congregational Society.—MR. FREDERICK D. HUNTINGTON, late of the Theological School at Cambridge, has received a unanimous invitation to take the pastoral charge of the South Congregational Society in this city. He has accepted the invitation. The Ordination will probably take place in the month of October.

MARRIAGES.

In this city, by Rev. R. C. Waterston, Mr. William Hoyt, to Miss Julia Perry.

In this city, 21st inst. by Rev. J. S Thompson, Mr. Samuel T. Johnson to Miss Olive Kuhn, all of Boston.

18th inst. by Rev. Mr. Robbins, Mr. Joseph W. Howard to Miss Eliza M., daughter of Mr. Jesse Bachelder.

In Haverhill, William Taggart, Esq. Editor of the Essex Banner, to Miss Mary Jane Marsh.

DEATHS.

In Waltham, on Saturday evening, 13th inst. Mr. Stephen Mead, 76.

In Woburn, on Saturday morning, 13th inst. Mrs Lucy, wife of Mr. Simon Barnard, 46 yrs.

In Portland, 18th inst. Mary Gertrude, daughter of Rev. J. W. Chickering, aged 18 mos.

In Portsmouth, 14th inst. of a long illness which he bore with patience and resignation beyond his years, Charles Pearce Penhallow, eldest son of Oliver W. Penhallow, aged 13 years.

On Thursday, P. M. deeply lamented, Mrs Margaret Scott Penhallow, wife of Oliver W. Penhallow.

In Brighton, on Monday morning, Mr. Solomon P. Miles, 51.

In Westororo', July 31, Eliza, 5 months 22 days; and August 20, Helen, 6 months 11 days—children of James and Mary M. McGregor, of this city.

In Norwich, Ct. 21st inst. Samuel Glover, Jr. son of Rev. Samuel Glover of Cambridgeport.

GATES' ACADEMY, MARLBOROUGH.

THE next Term of this Institution will commence Sept. 13. Tuition in English, $4. Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 9 years, with increasing patronage.

S. F. BUCKLIN,
B. W. HILDRETH, } Com. of Trustees.
S. R. PHELPS.

Aug., 1842. 3w

VALUABLE WORKS FOR THE YOUNG.—For sale by TAPPAN & DENNET, 114 Washington st., Boston. Parents may with entire safety place in the hands of their children any of these cheap, yet elegant publications. The greatest care is taken in selecting the works of this popular series. Each volume is illustrated with an elegant frontispiece, and bound in superior style. The following are ready—to be had separately or in sets.

The Poplar Grove, by Mrs Copley; Early Friendships, by Mrs Copley; the Peasant and the Prince, by Harriet Martineau; Norway and the Norwegian, by H. Martineau; Masterman Ready, by C. Marryat; the Old Oak Tree; the Looking Glass for the Mind, an elegant collection of delightful stories and tales; Hope On, Hope Ever, by Mary Howitt; Strive and Thrive, by Mary Howitt.

Parents, Teachers and School Committees will find a large assortment of Juvenile Works, adapted for gifts or libreries. a27

SCHOOL FOR YOUNG LADIES.

THE next term of the Subscriber's School for Young Ladies, will commence at the Warren Street Chapel, on Monday, the 5th of September.

The usual branches of a liberal English Education are taught, viz: Reading, Spelling, Grammar, Geography, History, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Writing, Arithmetic, Algebra, Geometry, Book keeping, &c.

Instruction is given in the French and Latin Languages; and also, if desired, in Needle work, Drawing and Music, by instructers well qualified to teach in those branches.

Oral lessons form an important part of the plan of instruction, and Lectures are frequently given upon useful and interesting branches of Science.

The School is well furnished with Philosophical Apparatus, Cabinets, and a large and excellent Library.

The number of pupils is limited, and a few vacancies only remain to be filled.

Applications for admission to be made until Sept. 5th, at the residence of the Subscriber, No. 60 Pleasant street, and after the above date, at the School Rooms, where the terms can also be ascertained.

WILLIAM P. JARVIS.

References:—Hon. Josiah Quincy, Pres't Harvard University, Hon. Wm. Minot, Rev. John Pierpont, Rev. Mellish I. Motte, Rev. Hubbard Winslow, Rev. Chs. F. Barnard, Rev. Robt. C. Waterston, Dr. G. C. Shattuck, Gideon F. Thayer, Esq. a27

MRS. OSGOOD'S POETRY OF FLOWERS.—The Poetry of Flowers and Flower of Poetry, to which are added, a simple treatise on Botany, with familiar examples and a copious Floral Dictionary—edited by Frances S. Osgood. Embellished with thirteen beautifully colored engravings. A fresh supply this day received by WM. CROSBY & CO., 118 Washington st. aug 27

BOOKS.—Memoirs of Lady Fanshawe, wife of Sir Richard Fanshawe, Bart., Ambassador from Charles the 2d, to the Courts of Portugal and Madrid, written by herself, with extracts from the correspondence of Sir Richard—new ed.

Origines Britannicæ, or the Antiquities of the British Churches, with a preface concerning some pretended Antiquities relating to Britain, in vindication of the Bishop of St. Asaph, by Bishop Stillingfleet, D. D.—new ed.

Aristotle's Ethics and Politics, comprising his practical philosophy, translated from the Greek, with notes, &c., by John Gillies, LL. D.—3d ed., in 2 vols.

Curiosities of Medical Experience, by J. G. Millingen, M D., M. A.—2d ed., revised and augmented, in 1 vol.

For sale at TICKNOR'S, corner of Washington and School streets. aug 27

NEW BOOKS FOR THE YOUNG—Emma, the lost found, or Reliance on God rewarded; Life as it is, the Great Secret, or How to be happy; received and for sale at SIMPKINS'S, 21 Tremont Row. a27

NEW BOOK OF CHURCH MUSIC—The Boston Musical Education Societies collection of Church Music—Consisting of original Psalm and Hymn tunes, select pieces, chants, &c., including compositions adapted to the service of the Protestant Episcopal Church, edited by B. F. Baker, President of the Society, and director of the music at Dr Channing's Church, and J. B. Woodbury, organist at the Odeon. Teachers and others attending the convention are requested to call on the publisher, 133 Washington street, and examine the above work.

a20 SAXTON & PEIRCE.

SCHOOL FOR BOYS.

THE subscriber, Principal of the Hopkins School Cambridge, will receive Boys into his family and pay the most careful attention to their Moral, Physical and Intellectual Education. The course of instruction in the school embraces all branches necessary, as a preparation for entering college, or to fit them for commercial pursuits.

Reference may be made to any of the gentlemen of the University.

Terms—$175 per annum—payable quarterly in advance. The year is divided into four terms of eleven weeks each. Pupils from a distance can, if they choose, remain during the Fall, Winter and Spring vacations, without any additional expense.

N. B. The ensuing term will commence on Monday, Sept. 5th.

EDMUND B. WHITMAN.

Cambridge, Aug. 27.

GREAT NATIONAL WORK.

TAPPAN & DENNET, No. 114 Washington st., Boston, are now publishing by subscription, in fourteen numbers, at the low price of twenty-five cents each number, the Life of Washington, by Jared Sparks. Each No. to contain between 40 and 50 pages, and to be embellished with the following fine steel and copperplate engravings, viz:

1. Portrait of Washington, at 40, by Peale. 2. Portrait of Mrs. Washington, at 26, by Woolaston. 3. View of Mount Vernon. 4. Battle of Braddock's Defeat. 5. Head Quarters at Cambridge. 6. Plain of Boston and Environs. 7. Head Quarters at Morristown. 8. Head Quarters at Newburg. 9. Plan of Farms at Mount Vernon. 10. Battle of the Brandywine. 11. Portrait of Washington, by Stuart. 12. Encampment at Valley Forge. 13. Battle of Germantown. 14. Facsimilie of Washington's Hand Writing.

The Portraits were copied from the original paintings. The plans, sketches, and other engravings, have been compiled from the best drawings, as well English and French as American. Special aid was derived from a series of manuscript drawings in the possession of General Lafayette, which are executed with scientific accuracy and beauty. The first number is issued, and can be had of the publishers. a20

GAITER SHOES! GAITER SHOES!!—At Great Bargains, the subscriber wishing to reduce his extensive stock of Gaiter Shoes, offers them at prime cost. Persons in want of a first rate article at a low price, will call at T. H. BELL'S, 155 Washington st., opposite the Old South Church. a20 3wis

KID TIES AND SLIPS—A large assortment of Ladies Kid Ties and Slips, from fifty cents to one dollar and a half—also, an extensive stock of Childrens, Boys and Misses Shoes, of all colors and qualities, constantly on hand, and at the lowest market prices. T. H. BELL, 155 Washington st., opposite the old South Church. 3wis a20

A MEMOIR of the Life and Writings of Rev. Jonathan Mayhew, D. D., pastor of the west church and society in Boston, from June 1747 to July 1766, by Alden Bradford, L. L. D.—for sale at SIMPKINS'S, 21 Tremont Row. a20

VALUABLE UNITARIAN PUBLICATIONS.

No. 1. The Four Gospels, with a commentary, by A. A. Livermore, 2vols, 12mo; 2. Academedical Lectures on the Jewish Scriptures and Antiquities, by J. G. Palfrey, DD. LL.D., 2vols 8vo.

3. Norton on the Genuineness of the Scriptures, 1 vol, 8vo. 4. A statement of reasons for not believing the doctrines of Trinitarians concerning the nature of God, and the Person of Christ, by Andrews Norton, 1vol, 12mo.

5. A new translation of the Hebrew Prophets, arranged in Chronological Order, 3vols, 12mo. 6. A new translation of the Book of Psalms, with an introduction, by G. R. Noyes, 1vol, 12mo.

7. An amended version of the Book of Job, with an introduction, and notes chiefly explanatory, by G. R. Noyes, 2d edition, revised and corrected, 1vol, 12mo. 8. The works of Joseph Steven Buckminster, with the memoirs of his life, 2vols, 12mo.

9. The works of Wm. E. Channing, D. D. first complete American edition, with an introduction, 5 vols, 12mo.

10. Sermons on duties, belonging to some of the conditions and relations of private life, by John G. Palfrey, D. D., 1vol 12mo. 11. Last Thoughts on Important Subjects, by Noah Worcester, D D, 1vol, 12mo.

12. The Unitarian, conducted by Bernard Whitman, 1vol, 8vo. 13. Views of Christian truth, piety and morality, selected from the writings of Dr. Priestly, by Henry Ware, Jr. 1vol, 12mo.

14. Lives of eminent Unitarians, by the Rev. W. P. Turner, Jr. M. A., 12mo. 15. Tracts of the American Unitarian Association, 15vols, 12mo.

16. Friendly letters to a Universalist, on Divine rewards and punishments, by Bernard Whitman, 12 mo. 17. Observations on the Bible, 12mo.

18 The last days of the Saviour or History of the Lords Passion, from the German, by Rev S. Osgood, 1vol, 12mo.

19. An Offering of Sympathy to the afflicted, by Rev. F. Parkman, D. D., 3d ed, 18mo.

20. Forms of morning and evening prayer, composed for the use of families, by Jonathan Farr, 16 mo. 21. A family prayer book and private manual, by Prof. Chas. Brooks, 12th ed. 12mo.

22 Daily devotions for a family, with occasional prayers, 2d ed. 12mo. 23. Furness's family prayers, 2d ed. 12mo.

24. Domestic worship, by Rev W. H. Furness, 2d ed. 8vo. 25. Dewey's discourses, 4vols, 12mo.

26. Greenwood's Chapel Liturgy, with family prayers and services and other additions, 3d edition, 12mo.

For sale by J. MUNROE & CO, 134 Washington st. a20

ENGLAND OPPOSED TO SLAVERY—Or some remarks upon 'An examination into the real causes of the war against the United States, and an appeal to the other powers of Europe against the purposes of England.' Price 12 1-2 cents. Just published—for sale by W. CROSBY & CO., 118 Washington st. a20

TO TRAVELLERS—Pocket Maps of all the New England States; Mitchell's Travellers' Guide through the United States; Bowen's Picture of Boston, or the Citizen's and Stranger's Guide to the Metropolis of Massachusetts and its Environs. The Traveller's Own Book to Saratoga Springs, Niagara Falls and Canada; The Picturesque Pocket Companion through Mount Auburn, with 60 engravings, etc. etc. For sale by W. CROSBY & CO., 118 Washington st. a20

WANTED—A few copies of the Nos. of the Monthly Miscellany of Religion and Letters, for February and March, 1840, for which the full subscription price will be paid, or other numbers given in exchange. WM. CROSBY & CO, Publishers, 118 Washington st. a13

HISTORY OF THE R. I. SUFFRAGE QUESTION.—A Concise history of the efforts to obtain an extension of Suffrage in Rhode Island, from the year 1811 to 1842—by Jacob Frieze—170 pages, 12mo. This day published by W. CROSBY & CO., 118 Washington st. aug 18

TALFOURD'S WRITINGS.—Critical and Miscellaneous Writings of T. Noon Talfourd author of the 'Ion,' in 1 vol.

Just received and for sale by CHARLES C. LITTLE and J. BROWN, 112 Washington st. a27

RANDOM SHOTS and Southern Breezes, containing critical remarks on the Southern States and Southern Institutions, with semi-serious observations on Men and Manners, by Louis Fitzgerald Tasistro, 2vs, 12mo. Just received and for sale by a13 TAPPAN & DENNET, 114 Wash. st.

ELEMENTS OF PRATICAL KNOWLEDGE—Or, the Young Inquirer answered; explaining in question and answer, and in familiar language, what things daily used, seen, or talked of, are; what they are made of, where found and to what uses applied. Including articles of food and ailment, miscellanies in common use, metals, gems, jewellery, and some account of the principal inventions and most interesting manufactures, with illustrations—a new edition, revised by the Secretary of a scientific society, in 1vol, 18mo—for sale by J. MUNROE & CO, 134 Washington st. j30

SLAVERY AS IT IS IN THE U. S.—An inquiry into the history of Slavery, its introduction into the U. S., causes of its continuance, and remarks upon the abolition tracts of W. E. Channing, D. D. —by Rev. T. C. Thornton. Just published and for sale by W. CROSBY & CO., 118 Washington street. july 30

GURLEY'S MISSION TO ENGLAND.—Mission to England in behalf of the American Colonization Society, by Rev. R. R. Gurley—12mo. For sale by W. CROSBY & CO., 118 Washington street. july 30

TRANSCENDENTALISM.—An Essay on Transcendentalism—12mo, 104 pages. This day published—for sale by W. CROSBY & CO., 118 Washington street. july 30

PRESIDENTIAL VETO—In press and will be published in a few days, Observations on the late Presidential Veto, together with a plan for a change of the Constitution relative to this power. j30 J. MUNROE & CO, 134 Washington st.

TOWNSEND FEMALE SEMINARY.

THE FALL TERM of the Seminary will commence on Wednesday, Aug. 24th. Tuition as usual. Board and Washing, &c. per week 1.62 1-2.

A. G. STICKNEY, Sec'y.

Townsend, July 18, 1842. j23

CLARK'S LECTURES—Lectures to Young Men, delivered in the first and second Presbyterian Churches in the city of Washington, and in the second Presbyterian Church in Alexandria, D. C., by Rufus W. Clark, A. M., pastor of the second Presbyterian Church, Washington—Just received and for sale by TAPPAN & DENNET, 114 Washington st. j30

YOUNG'S CHRONICLES OF THE PILGRIMS.—Chronicles of the Pilgrim Fathers of the colony of Plymouth, from 1602 to 1625; now first collected from original records and contemporaneous printed documents, and illustrated with notes, by Alexander Young—1 vol. 8vo. For sale by TICKNOR, corner of Washington and School streets. jy 23

NORTHFIELD ACADEMY.—The subscriber, a member of the Graduating class of Harvard University, has taken this school, formerly under the care of Mr Phineas Allen, for the ensuing year. The first term will commence on Tuesday, September 13, and continue eleven weeks. Pupils of both sexes will be received, and carefully instructed in all the branches usually taught in Academies. Tuition—English studies $4—Languages $5 per quarter. Pupils from a distance can be boarded in

POETRY.

LINES TO ——
SLEEPING OVER HER BIBLÆ.
BY PRESTON O'BARRETT.

So what bright scenes that wooed thy heart,
More bright than life can o'er impart,
But what fair forms companioned, art,
Sweet sleeper! thou?
No clouds of sadness can o'ershade
The dreamings of such gentle maid,
With head upon such pillow laid
As thine is now.

Perchance, like him of Bethel, thou
Hast visions on that placid brow;
And though alone thou seemest now,
Art not alone.
When sleep upon the slumberer flings
Forgetfulness of earthly things,
Soule may have spirit visitings
To them unknown.

E'en in those waking hours of thought
With more than usual sweetness fraught,
Strange influence may to us be brought
We know not of:
We know—for that great book avers—
The good have angel ministers,
Mingling with lowly worshippers
Faith, hope, and love.

Perchance, thy thoughts to fancy cast,
Conversed with prophets, kings, thou hast,
With dames and damsels of the past,
Familiarly:
With Jephtha's daughter, doomed in youth,
An Iphigenia to truth;
With song sweet Miriam, loving Ruth,
And Naomi.

Perhaps with Mary thou hast stood
Where hung the Saviour on the wood,
And yet amid his anguish could
Speak love to her:
Or sought with her his form entombed
Where sadly sweet the garden bloomed,
And white-robed visitants illumed
The sepulchre.

Perchance in fancy's airy mood
This very moment thou hast stood
With Pharaoh's daughter by the flood
Where Moses slept:
Or where the Red sea's billowy screen
Was cloven, till its depths were seen
Two moveless cataracts between,
Thy feet have stept.

Daughter of Eve! thou mayst have caught
In dreams some glimpses of the spot
With such a deep, sad interest fraught
To her—to us:
Our Eden is in early youth,
Alas! how soon we stain its truth,
The gift of innocence in sooth
Is perilous.

Why should we blame the primal pair?
We lose a paradise as fair:
The guileless joys that childhood's were,
But are not ours,
These have we forfeited through sin:
Scarce does our life with bliss begin,
When oh! the tempter enters in
Its happy bowers.

Dear dreamer! 'tis my fervent prayer
That life for you may be as fair
As your best dreams of Eden were:
But should distress
And care its garden portals close,
Be thine the heart's best cure for woes,
Here faith and love, in heaven repose
And sinlessness.

And yet 't was cruel to call back
Thy fancy from its brilliant track
To earth, that doth such brightness lack—
A world like this:
'T was cruel, from such dreams that take
Their brightest colours when they break,
Thy tranced spirit to awake,
And with a kiss.

MISCELLANEOUS.

JOHN CARVER.

[First Governor of Plymouth Colony, 1620, 21.]

We select the following passages from Jacob Moore's account of the Governors and first Magistrates of New England.

John Carver, one of the early pilgrims, and first governor of the Plymouth colony, was a native of England, and is represented to have been one of the deacons of the persecuted church of Robinson, which, to escape the persecutions of the English hierarchy emigrated to Holland, in 1608. Of his family, or of his early history, prior to his connection with the little band of the Puritans, little is known; nor is the record of the time and place of his birth any where preserved.

When the little flock at Leyden embraced the project of a removal to America, John Carver was selected, in 1617, as one of the agents to negociate with the Virginia company in London for a suitable territory. He obtained a patent in 1619, and the pilgrims at once commenced their preparations for a departure. The Speedwell, a ship of sixty tons, was purchased in London, and the Mayflower, of one hundred and eighty tons, was hired in England. They sailed from Southampton, with one hundred and twenty passengers, on the 5th August, 1620. They had not gone far, however, upon the Atlantic, before they had to put into Dartmouth for repairs. They again put to sea on the 21st August, but the same cause, after they had sailed about one hundred leagues, obliged them to put back to Plymouth. The Speedwell was then pronounced unfit for the voyage. About twenty of the timid and wavering were freely allowed to abandon the expedition. The rest went on board the Mayflower, which sailed on the 6th September, with one hundred and one passengers, beside the ship's officers and crew.

The weather was unfavorable during most of the voyage; and it was not till the 9th November, that they discovered the white and sandy shores of Cape Cod. The pilgrims had selected as their intended place of settlement, the mouth of the Hudson, but through the ignorance or self-will of their captain, they were thus conducted to the most barren and inhospitable part of Massachusetts. They put about to the southward, but the appearance of breakers, and danger of shoals, together with the eagerness of many of the passengers to be placed on shore, induced them again to shift their course to the north. The next day, doubling the northern extremity of the cape, the Mayflower was safely brought to anchor in the harbor of Cape Cod.

Here, before landing, it was thought proper to institute some form of government, and they accordingly formed themselves into a body politic, by a voluntary compact, on the 11th November, 1620, intrusting all power in the hands of the majority. This instrument was signed by the whole body of men, forty-one in number, who, with their families, constituted the little colony. John Carver's name stood first, and he was the same day chosen governor of the colony for the year ensuing. A truly democratic form of government having been thus established, sixteen armed men were sent on shore, to procure wood and make discoveries. They returned at night without having discovered a house or a human being. For five weeks they in the harbor, during which time, several excursions were made by direction of the governor. In one of these, an Indian burying ground was discovered, and in one of the graves were found a mortar, an earthern pot, bow and arrows, and other implements. A cellar was also found, filled with seed corn in ears, and during the several excursions, a number of bushels were thus providentially obtained.

On the 6th of December, Governor Carver himself, with nine of the principal men armed, and a like number of seamen, set sail in the shallop to make further discoveries. The weather was so cold, that the spray of the sea froze on their coats, till they were cased with ice like coats of iron. They coasted along the cape, and occasionally a party was set on shore. At the dawn of day, on Friday, December 8, those who were on land, were surprised by the sudden war-cry of the natives, and a flight of arrows. They immediately seized their arms, and on the first discharge of musketry, the Indians fled. Eighteen arrows were taken up, headed either with brass, deer's horns, or bird's claws, which they sent as a present to their friends in England. As they sailed along the shore, they were overtaken by a storm, and the rudder being broken, and the shallop driven into a cove full of breakers, they all expected to perish. By much exertion, however, they came to anchor in a fair sound, under a point of land. While they were divided in opinion with respect to landing at this place, the severity of the weather compelled them to go on shore. In the morning of Saturday, they found themselves on a small uninhabited island, which has ever since borne the name of Clarke's island, from the mate of the ship, the first man who stepped upon it. As the next day was the Christian Sabbath, they appropriated it to those religious purposes, for which it was set apart. On Monday, December 11, they surveyed the bay, and went ashore upon the main land at the place, which they called Plymouth; and a part of the very rock on which they first set their feet, is now in the public square of the town, and is distinguished by the name of the Forefathers' Rock. The day of their landing, the 22nd of December, N. S., is in the present age regarded as an annual festival. As they marched into the country, they found cornfields, and brooks, and an excellent situation for building. With the news of their success, they returned to their company, and on the 16th December, the ship came to anchor in the harbor. The high ground on the south west side of the bay was pitched upon as the site of the contemplated town, and a street and house lots were immediately laid out. It was also resolved to plant their ordnance upon a commanding eminence, that overlooked the plain. Before the end of December, they had erected a store house, with a thached roof, in which their goods were deposited under a guard. Two rows of houses were begun, and as fast as they could be covered, the people, who were classed into nineteen families, came ashore, and lodged in them. On the last of December, the public services of religion, were attended for the first time on the shore, and the place was named Plymouth, both because it was so called in Capt. Smith's map, published a few years before, and in remembrance of the kind treatment, which they had received from the inhabitants of Plymouth, the last part of their native land, from which they sailed.

The severe hardships to which this company were exposed in so rigorous a climate, and the scorbutic habits contracted by living so long on board the ship, caused a great mortality among them, so that before the month of April, near one half of them died. Gov. Carver was himself dangerously ill in January. On the 14th of that month, as he lay sick at the storehouse, the building took fire by means of a thatched roof, and it was with difficulty, that the stock of ammunition was preserved. By the beginning of March, he was so far recovered of his first illness, that he was able to walk three miles to visit a large pond, which had been discovered from the top of a tree by Francis Billington, whose name it has since borne. None of the natives were seen, before the sickness among the planters had abated. The pestilence, which raged in the country four years before, had almost depopulated it. March 16th, a savage came boldly into the town alone, and to the astonishment of the emigrants addressed them in these words, 'Welcome, Englishmen! 'welcome Englishmen!' His name was Samoset, and he was lord, or sagamore of Morattiggon, distant five days' journey to the eastward. He had learned broken English of the fishermen in his country. By him the governor was informed, that the place where they now were, was called Patuxet, and, though it was formerly populous, that every human being had died of the late pestilence. This account was confirmed by the extent of the deserted fields, the number of graves, and the remnants of skeletons, lying on the ground. Being dismissed with a present, he returned the next day with five of the Indians, who lived in the neighborhood, and who brought a few skins for trade. He was sent out again in a few days, and March 22, returned with Squanto, the only native of Patuxet then living. Having been carried off in 1614, by a Captain Hunt, of Smith's fleet, who, in his voyage from Virginia to Malaga, visited Plymouth, and treacherously seized him and twenty-six others of the natives, he escaped the pestilence, which desolated the country. They were sold at Malaga for £20 a man. As several of these Indians were rescued from slavery by some benevolent monks at Malaga, Squanto was probably thus set at liberty. He had learned the English language at London, and came back to his native country with the fishermen. They informed the planters, that Massassoit, the sachem of the neighboring Indians, was near with his brother, and a number of his people: and within an hour he appeared on the top of a hill over against the English town, with a train of sixty men. Mutual distrust prevented for some time, any advances upon either side; but Edward Winslow being sent to the Indian King, with a copper chain and two knives, with a friendly message from the governor, the sachem was pleased to descend from the hill, accompanied by twenty men unarmed.

When he had reached a brook, a short distance from the settlement, he was met by Capt. Standish with six men, and politely escorted to one of the best houses. Here a pile of cushions was placed on a green rug, and other accommodations corresponding with the dignity of the guest, provided. Gov. Carver shortly appeared, preceded by a drum and a trumpet, and a military escort. This exhibition excited great admiration among the Indians. It was showing unexpected deference to their sovereign. After a exchange of civilities, the Governor and Sachem kissing each other, they agreed on a league of friendship, the substance of which was, that they and their subjects should perpetually continue in the exercise of kind and obliging offices toward each other; that in the event of hostilities with other powers, mutual aid and support should be afforded; that the subjects of each, on approaching the towns of either party, should in all cases leave their weapons of war at a certain distance. The treaty being concluded, which was called the peace of Plymouth, entertainment was brought in, consisting chiefly of strong waters, of which the savages were fond.

When the conference was ended, Massassoit returned to his camp on the hill, and the hostages on both sides were restored. Thus was formed an alliance, remarkable above all others, with the Indians, for the length of its duration. The articles of it were adhered to with fidelity as long as Massassoit lived. It remained unbroken until the war of 1675, when the celebrated Philip, second son of Massassoit, commenced hostilities on the settlements.

On the 23d of March, 1621, a few laws were enacted, and Mr Carver was confirmed as governor for the following year. In the beginning of April, twenty acres of land were prepared for the reception of Indian corn, and Samoset and Squanto taught the emigrants how to plant and dress it with herring, of which an immense quantity came into the brooks. Six acres were sowed with barley and peas. While they were engaged in this labor, on the 5th of April, the governor came out of the field at noon, complaining of a pain in his head, caused by the heat of the sun. In a few hours, it deprived him of his senses, and on the 6th April, 1621, terminated his life. He was buried with all the honors that could be paid to his memory. The men were under arms, and fired vollies over his grave. Jasper, a son of Governor Carver, had died on the 6th December preceding, and his wife, overcome with grief for the loss of her husband and son, soon followed them to the grave. Elizabeth, a daughter, married John Howland; and there were other children remaining, but their names are nowhere mentioned; neither do they appear at any subsequent time in the annals of the colony.

The historians of the pilgrims represent Governor Carver to have been distinguished for his prudence, his firmness and decision under difficult circumstances, and for his unbending integrity. He was heir to a good estate in England, which he spent in his emigrations to Holland and America. From all that appears, he was as nearly perfect in the moral and Christian as often falls to the lot of frail humanity. Among other interesting relics of the pilgrim era, the broad sword of Governor Carver is preserved in the cabinet of the Historical Society of Massachusetts, in Boston.

AFRICAN CIVILIZATION AND MANUFACTURES.

In the middle of the river Niger, some thousand miles from its mouth, opposite the city of Rabba, from which it is seperated by a channel two miles wide, lies the island Zagoshi, not inaptly termed the *Manchester* of Africa. It is 15 miles long and 3 broad, and half under water during the floods of the river, but covered with an immence population, ingenious, active, and exhibiting the germs of great excellence of character. Say the Landers:

They have liberty stamped on their features, and lightness and activity are observable in all their actions. The generality of the people are well-behaved; hospitable and obliging to strangers; dwell in amity with their neighbors, and in unity, peace, and social intercourse with each other; they are made bold by freedom, affluent by industry and frugality, healthy by exercise and labor, and happy from a combination of all these blessings. They are fond of aquatic occupation, even to a passion, and carry them to excess; all the trade by water in these parts is in their hands, and they are proprietors of the ferry to and from Rabba, which is a source of considerable emolument. The cloth which they manufacture, in common with their countrymen, and the robes and trousers which they make, are most excellent, and would not disgrace an European manufactory. We have also seen a variety of caps, worn solely by females, and made of cotton interwoven with silk, of exquisite workmanship. In our walks we see groups of people employed in spining cotton and silk; others in making wooden bowls and dishes, mats of various patterns, shoes, sandals, cotton dresses, and caps; others busily occupied in fashioning brass and iron stirrups, bits for bridles, hoes, chains, fetters, &c., and others again employed in making saddle and horse accoutrements. These various articles, which are intended for the Rabba market, evince considerable taste and ingenuity in their execution.

The secret spring of all this spirited industry lies in their possession of that which alone is wanted in Africa to convert every town into a Zagoshi—*security!* The peculiarity of their situation frees them from all risk of invasion, and they obey no commands but those of their lawful sovereign, the' kings of the dark water.'—*Day Spring.*

CLOSE OF THE WEEK.

A week! It is but a short time indeed; but its events are a host, its changes many. To whom has the last week brought joy?—to whom sorrow?—to whom riches?—to whom poverty?—to whom friends?—to whom enemies?—to whom love?—to whom hatred?—to whom freedom?—to whom slavery?—to whom misery?—to whom happiness?—to whom sickness?—to whom health?—to whom life?—to whom DEATH? What! all these changes in *one week?* Yea, and a host more numerous than the sands of the sea. Many who saw the dawning of the last week, were in another ere its close; many on whom fortune smiled, now groan in poverty; many who were floating gently on the bark of life o'er the unruffled sea of happiness, a week ago, are now wrecks of ruin on the shores of affliction; many on whom the sun shone propitiously, have met misfortunes, and many whose expectations were bright at the dawn of the week, find themselves at the end, the sad beings of cruel disappointment.

And such is the fate of man! subject to changes in a week, nay, in an hour! The world is still in commotion; revolution succeeds revolution; *time* whirling in its rapid progress, leaving behind its traces of destruction. And even in a small community, many thrilling and exciting circumstances might be summoned up and recorded at the close of the week.

CHARACTER OF AN HONEST LAWYER.

In the 'Character of an Honest Lawyer,' printed in 1796, it is said, among other things, that he is 'one that practices the law so as not to forget the gospel, but always wears a conscience as well as a gown. He weighs the cause more than gold; and if that will not bear the touch, his generous scorn puts back the fee. Though he knows all the criticisms of his faculty and the nice snapperadoes of practice, yet he never uses them, unless in a defensive way, to countermine the plots of knavery; for he affects not the devillish skill of out-baffling right, nor aims at the shameful glory of making a bad cause good; but with equal contempt hates the wolf's study and the dog's eloquence: and disdains to grow great by crimes, or build himself a fortune on the spoil of the oppressed, or the ruin of the widow and orphan. He has more reverence for his profession than to debauch it for unrighteous purposes, and had rather be dumb than to suffer his tongue to pimp for injustice, or club his parts to bolster up a cheat with the legerdemain of lawcraft.—*Chief Justice Parker.*

A SAILOR DIALOGUE.

'Well, shipmate, where have you moored yourself since you came on shore?' 'At the Sailors' Home, to be sure.' 'Sailors, Home, eh? I don't know about that establishment; I think it won't do for me.' 'Wont do for you, what is the matter with the Sailors' Home?—You haven't laid your bones in as snug quarters for many a year, I can tell you.' 'That may all be, old fellow, *but you cannot* spend more than three dollars and fifty cents a week any how you can fix it.' 'And that's enough to satisfy me, so good bye.'

A MEDITATION IN THE FIELDS AT EVENTIDE.

A little Star shone out in the peaceful night, and threw its soft radiance on the bosom of a tiny rivulet. A cloud, stealing over the vault of heaven, for a few moments hid the twinkling wanderer in her fleecy vapour. It was but for a few moments; and the gentle stream again reflected its liquid radiance. 'This star,' said one who had gone forth to meditate at that tranquil hour, 'is *Hope*, which heaven-born, sheds its blest influence on the heart of man. *Sorrow*, like the cloud, rising from the earth, may for a time obscue its brightness; but *Sorrow* quickly passes, and *Hope* again sends down her rays of purest joy.'

SLAVERY IN DELAWARE.

Slavery in the United States, as is altogether probable, will cease by *peace-meal*. One portion after another will rid itself of the evil. The pressure from Pennsylvania and Ohio is strong and irresistible. The hardy free laborers of those States are gradually driving it towards the low lands of the South. *Delaware*, is substantially a free State, so that if the South wish to retain their equality in the Senate of the United States, they must look after this small but gallant commonwealth. The two classes of population, according to the several enumerations of inhabitants were as follows:

	Free	*Slaves.*
1790,	50,207	8,887
1800,	58,120	6,153
1810,	68,497	4,177
1820,	68,230	4,509
1830,	73,434	3,305
1840,	75,480	2,605

Thus the State has but little more than one-fourth of slaves which it had in 1790, while the free population has increased 25,000. The diminition of slaves in the last ten years is 700. In 1850, the number of slaves will not probably be more than 1500 or 1600. The people of the State are paying more attention to trades and maufactures, in connexion with which slavery has never flourished.—*Boston Recorder.*

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